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AUTHOR Banathy, Bela H.; Studebaker, Diana, P.
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ABSTRACT

Intended for use by teachers, administrators, community people, and others involved in or considering involvement in the Native American Career Education (NACE) program, this guide serves as an introduction, overview, and resource for the junior high school program as a whole. There are eight chapters. In chapter 1, career education as a discipline in American education and the theoretical bases of the NACE program are discussed. Chapter 2 presents program goals and defines the concepts of career awareness, orientation, and exploration. Chapter 3 summarizes the content of the instructional units; discusses unifying concepts such as cultural relevance and career clusters; and describes sequencing alternatives and unit format. Chapter 4 presents information on traditional Indian teaching methods, the Indian as learner, and appropriate instructional strategies. In chapter 5 various implementation strategies are described, and problems of scheduling, using available space, and finding and using additional resources are considered. Chapter 6 discusses how to adapt the program to a given geographical and cultural setting and how to make use of community resources. Chapter 7 discusses the program as model. Chapter 8 presents a bibliography of basic resources for use with the program. The guide also contains a reference list, a teacher orientation workshop outline, and a sample of a community information booklet. (Each of the twelve instructional units is available separately.) (TA)

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NATIVE AMERICAN CAREER EDUCATION

A Curriculum Guide

by Bela Banathy
and
Diana Paxson Studebaker

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
NATIONAL INSTITUTE OF EDUCATION

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Far West Laboratory for Educational Research and Development
1855 Folsom Street, San Francisco, California 94103

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by

Far West Laboratory for Educational Research and Development
1855 Folsom St., San Francisco, California 94103

This document is one of a series of teaching/learning units dealing with Native American Career Education. The titles of all individually available documents in this series appear below:

Career Awareness units
Part of the Whole World
Cooperation
From Idea to Product
The Community
The Community in Transition

Career Orientation units
Putting Your Money to Work
Living with the Land
Working for the People

Career Exploration units
Planning
Putting It All Together
Getting Ready for Jobs
The Career Fair

and

Native American Career Education,
A Curriculum Guide

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Foreword

It has been well established through Congressional action that Career Education is a necessary tool for preparing young individuals for career selection throughout America. It can further be stated that if educational programs have problems in adequately preparing students for career selection in the dominant American society, these problems will be magnified in Native American Communities. There appear to be many Career Education programs and materials for middle American citizens, and through the foresight of the U. S. Office of Education and Far West Laboratory, several years ago development of Career Education materials with input from Native American communities, educators, and students, was begun, resulting in the "Native American CareerEducation Program."

Through constant Indian feedback and input into the development of these units through the Native American Advisory Committee, these materials have been able to deal with two basic areas:

1. Learning and reinforcement of the contributions of traditional Native American cultures and careers,

2. Understanding of the importance of the traditional educational process and expansion of the scope and selection of careers available to students.

We anticipate that Native American students who use these materials will select careers at earlier ages and grades and pursue types of careers that will be beneficial and fulfilling to students and to their Native American communities.

It is hoped that the future of career education will include the training of personnel to adequately teach career education in Native American communities. It is further the wish of the Advisory Committee that schools educating Native American students will utilize these units, which have been thoughtfully and carefully designed, field tested, and revised, to the full benefit of students.

The Indian Education Advisory Committee:

George Effman
Betty Gress
Joy Hanley
Terrance Leonard
Lawrence Snake
Peter Soto (Chairman)
Bill Thacker
Webster Two Hawk
Lucille J. Watahomigie
George Woodard

NATIVE AMERICAN CAREER EDUCATION PROGRAM STAFF

Project Management

Bela Banathy
Donald McCabe
Jeri Williams

Curriculum Development

Cathy Coe
Lisa Hamilton
Sharon Quickbear
Diana Studebaker
Jeri Williams

Editing

Will Dunne
Lisa Hamilton

Graphics

Dan Chrynko
Diana Studebaker

Project Secretaries

Vicki Arzadon
Linda Silver

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INTRODUCTION

What is Career Education?

What is this program?

Who is the program for?

How can we use it at our school?

How can the community get involved?

When a new program or curriculum is being introduced, there are always questions which must be answered before people can decide how they can best use the new material--or even whether they want to use it at all.

The Native American Career Education program consists of twelve instructional units designed for Indian students in the seventh, eighth, and ninth grades. This Curriculum Guide is concerned with the program as a whole. Its purpose is to answer questions like those above; to provide information on the program's goals and structure, the rationale behind its design, and its assumptions about content and learners; and suggestions on how to implement it in different communities and schools. We hope that you will find the Curriculum Guide helpful in understanding our program and in planning how to use it to meet your students' career educational needs.

The Native American Career Education Program is the result of a three year project funded by the U. S. Office of Education and carried out by the Far West Laboratory for Educational Research and Development. Both Indians and non-Indians served on the project staff, and design and development of the materials was guided by a Technical Advisory Panel of educators from California, Nevada, and Arizona, and the project's Indian Education Advisory Committee, which included Indians in education, public service, and business.

The actual writing of instructional materials was preceded by a state-of-the-art study in which career education materials existing at that time were reviewed for relevance to Indian education, and a needs assessment performed in several schools with students typical of the target group.

After program goals had been established and the three content areas of career awareness, orientation, and exploration identified, the twelve instructional units were planned, written, reviewed, and revised. In the fall of 1975, field testing of individual units began. A total of 8 schools in California, Arizona, Nevada, and South Dakota were eventually involved. Meanwhile, the National Indian Training and Research Center in Tempe, Arizona, conducted its own evaluation of the program with four additional schools.

When field testing was complete, the information it produced became the basis for revision of the materials into their final form. However, the developers would like any comments, descriptions of ways in which the materials are being used, suggestions for additional resources, etc., which current users may have. All correspondence should be directed to: Dr. Bela H. Banathy, Far West Laboratory for Educational Research and Development, 1855 Folsom Street, San Francisco, California 94103. Thank you, and good luck.

I. CAREER EDUCATION AND THE PROGRAM

Career Education and American Education

A career is much more than a nine-to-five job. A career influences a person's total life, including his or her place of residence, lifestyle, and participation in society. It then follows that, if a career involves all of life, career education must necessarily continue throughout life. Career education can be defined as the set of learning experiences through which an individual acquires and develops the knowledge, attitudes and skills which he or she needs in order to engage in avocational, leisure, social, economic, and political pursuits, and to achieve a satisfying, meaningful and self-sustaining role in society. It is education which accompanies one's progress through life.

Each individual is unique; therefore, career education will be different for each individual. A career education program should be designed with enough flexibility and include enough options so that it can be tailored to fit the particular needs and abilities of every learner.

Since a career is more than a job, career education must be more than vocational education. Vocational education is certainly an important part of career education, but it is only a part. Not only is career education broader in scope than vocational education; it is also broader in that it does not require the student to learn to perform in a prescribed way.

Career education is beginning to be of increasing concern to students, educators, and government planners alike. In a U.S. Office of Education Policy Paper, Kenneth B. Hoyt says:

> Career education represents a response to a call for educational reform. This call has arisen from a variety of sources, each of which has voiced dissatisfaction with American Education as it currently exists. Such sources include students, parents, the business-industry-labor community, out-of-school youth and adults, minorities,

the disadvantaged, and the general public. While their specific concerns vary, all seem to agree that American Education is in need of major reform at all levels. Career education is properly viewed as one of several possible responses that could be given to this call.*

Goals and Assumptions of Career Education

The goals of career education are as broad as the subject itself. We believe that a properly designed career education program should help the learner to develop awareness, knowledge and mastery of self and develop the social competence necessary for him or her to work effectively in a group. It should also foster in the learner an understanding of the society in which he or she lives, and it should provide him or her with opportunities to become acquainted with various career opportunities and to explore those of special interest. In addition, career education should help the learner to acquire economic competence and to develop planning and decision-making skills which can be applied throughout his or her career.

In his policy paper, Hoyt also presents a number of assumptions about career education. These include the ideas that:

1. since both one's career and one's education extend from the preschool through the retirement years, career education must also span almost the entire life cycle;

2. the concept of productivity is central to the definition of work and so to the entire concept of career education;

3. since "work" includes unpaid activities as well as paid employment, career education's concerns, in addition to its prime emphasis on paid employment, extend to the work of the student as a learner, to the growing numbers of volunteer workers in our society, to the work of the full-time homemaker, and to work activities in which one engages as part of leisure and/or recreational time;

---

* Kenneth B. Hoyt, An Introduction to Career Education, (Washington, D.C., U.S. Government Printing Office, 1975).

4. the cosmopolitan nature of today's society demands that career education embrace a multiplicity of work values, rather than a single work ethic, as a means of helping each individual answer the question "Why should I work?";

5. both one's career and one's education are best viewed in a developmental, rather than in a fragmented, sense;

6. career education is for all persons-- the young and the old, the mentally handicapped and the intellectually gifted, the poor and the wealthy, males and females, students in elementary schools and in the graduate colleges;

7. the societal objectives of career education are to help all individuals, (a) want to work, (b) acquire the skills necessary for work in these times, and (c) engage in work that is satisfying to the individual and beneficial to society;

8. the individualistic goals of career education are to make work (a) possible, (b) meaningful, and (c) satisfying for each individual throughout his or her lifetime;

9. protection of the individual's freedom to choose and assistance in making and implementing career decisions are of central concern to career education;

10. the expertise required for implementing career education is to be found in many parts of society and is not limited to those employed in formal education. *

Taken together, these ten assumptions constitute a philosophical base for current career education efforts. However, career education does not pretend to present these assumptions as anything more than ideas. Certainly, each is debatable, and none are yet sufficiently accepted to be regarded as educational truisms.

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* Hoyt: ibid

Theoretical Bases of the Program

In addition to sharing the major goals and assumptions of career education as stated above, this program is based on certain values. One of these is the belief that as a force for improvement of the human condition and development of the individual, education is second to none. We also believe that full development of his or her potential is an individual's greatest possible achievement and is the way in which his or her greatest contribution to society can be made. The inherent potential of each person's uniqueness is the greatest single source of his or her worth.

We feel that in order for a young person to develop, he or she needs to interact with both peers and adults. Each individual has a right to make his or her own educational and career choices and decisions. Last but not least, we are convinced that the individual's cultural heritage and the cultural context in which he or she exists are extremely important to his or her development.

The Learner and Learning

This program is also guided by certain assumptions about the nature of the learner and how learning takes place. Assumptions about the learner include the ideas that:

1. the individual has a basic desire to learn, to search for knowledge, and to acquire competence;
2. the individual is capable of initiating, directing, and assuming increasing responsibility for his or her own learning;
3. there are differences among learners and these differences exist in many dimensions;
4. the individual's development is best aided by nurturing his uniqueness; and
5. the individual has the right not only to <u>be</u> educated but to <u>become</u> educated.

Our basic assumptions about learning are that:

1. motivation springing from the work itself is the most powerful aid to learning;
2. the most potent satisfactions for the learner are the discovery of new things and the achievement of new skills and competences;
3. the learner develops self-confidence from successful exploration, discovery, and mastery at rising levels of complexity (this is aided by having realistic aspirations);
4. when the learner becomes an active participant in planning and carrying out the learning process, learning increases;
5. in order to respond to and help all learners, we must design and present a great variety of resources, arrangements and situations with which the learner can interact;
6. the best ways of helping people to learn are usually found through experience;
7. the assessment of progress in learning should include self-assessment;
8. the type of assessment chosen should be appropriate to the particular learner and to the situation;
9. there are different kinds of learning, and these imply different conditions of learning and different approaches to aiding learning; and
10. learning is best achieved in contexts which have function and meaning for the learner.

In our program, the learner is the key entity. As much as possible, he or she should act as planner, decision-maker, and self-evaluator. This approach should accommodate the learner's uniqueness by allowing him or her to pursue his or her particular needs and interests, at his or her own pace, and according to the learning methods best suited to his or her tastes and capabilities whenever possible. It should also increase motivation for learning by allowing the learner to pursue genuine interests and concerns, to answer questions, and to solve problems which he or she perceives as relevant. Finally, it should increase self-reliance and initiative by allowing the learner to plan, carry out, take responsibility for, and face the consequences of decisions in his or her own learning program. The

learner gains confidence through his increasing assumption of responsibility for his own learning and through being "treated like an adult."

The task of adults, both staff and resource persons, should be to support, guide and assist students in planning, achieving and evaluating their accomplishments. The adults are there to help young people make the transition to adulthood.

In order to achieve these goals, the career education program should involve a variety of competent adults with diverse backgrounds and expertise. All of these people should work together in the educational process, serving as models and sharing their particular expertise, skills, and knowledge of the world with students. The school staff should act primarily as learning coordinators.

Design Characteristics

Design of the program has been based on a number of concepts. One of these is the idea that to be effective, a curriculum must be based on learner experience. The learner finds it much easier to understand the relevance of basic skills when he or she uses them to solve real problems from everyday life rather than mere classroom puzzles. In a real-life-experience based curriculum, concepts, abstractions and principles are translated into actual experience and tested through practical application. Thus, our career education program has been designed to emphasize real-life experiences for the learner.

A corollary to this concept is the fact that if the learner participates in activities that call for solving real problems, making decisions, and perceiving and accepting the consequences of his or her actions, he or she is more likely to develop self-reliance and a sense of responsibility.

Human experience is not naturally divided into airtight compartments called skills or subject areas. If this fact is kept in mind, it becomes possible to integrate learning in ways seldom thought of in the traditional classroom. Such integration enables students to develop abilities in academic, occupational, social and personal areas all at the same time, as they apply skills and knowledge to actual experience.

Career choices play a powerful role in shaping an individual's sense of identity, self-esteem, and choice of lifestyle. This should be reason enough for integrating career development into education. Since "career" is equated with "progress through life," rather than with a particular job, the experience-based approach to career education requires that the individual be provided with a cumulative series of planned, personalized learning experiences in a wide variety of life/work settings.

These experiences will make it easier for learners to know themselves better because they will see themselves, their capabilities, and their reactions in a variety of situations. Learners should then be able to develop realistic goals based on a realistic appraisal of their own interests, abilities and needs. They should also better understand the rewards and shortcomings of the world of work, what they can expect from it, and what it will require of them.

It is our feeling that general goals, such as those presented in the next section, become most accessible when approached through a series of concrete facts. The exercises and activities in each unit of our program are therefore described to present information which illustrates the unit's goals. The student achieves these goals by mastering the specific learning objectives of each Activity, much as a child, by looking at a group of circles of different sizes and colors, acquires the concept "circle."

II. PROGRAM GOALS AND STRUCTURE

Needs and Goals

The following statement from our project's Indian Education Advisory Committee (December 11, 1974) indicates some of the particular problems which a program like this one must address:

> One must realize that the needs to be identified and approaches to be taken must be developed with recognition that the needs of the Native American communities differ greatly from the greater American society, language and cultural beliefs. Governmental systems are separate and different from surrounding states and the non-Indian community. Conditions on Indian communities and reservations might best be identified as comparable to conditions in many underdeveloped countries. These countries, as do Indian communities, have many common problems such as high illiteracy, health problems which result in short life spans, high unemployment, and lack of economic development to support the livelihood of the people. In these countries, as in Indian communities, the problem is not due to a lack of natural resources, but a lack of meaningful development of human resources in order to begin the process of economic development. Many Tribal groups have realized the need to develop long-range economic plans that will lead toward self-determination and independence, but there is now a need to develop their human resources that will make the economic plans of the Tribal group a reality. With this in mind there is a need to identify the various professions, skills and trades that will be needed to fulfill the long-range economic plans of the Tribal groups or to accommodate the economic trends of Indian communities.
>
> This project must realize the critical economic and manpower needs that exist in all Native American communities. This realization must dictate direction if this project is to have any meaningful impact and contribution to the education of Native American youth.

With this in mind, the goals laid out in the curriculum map on the next three pages were developed for our program.

PROGRAMS ——→		AWAKENESS PROGRAM			
CONTENT DOMAINS		CONTENT AREAS	(K) KNOWLEDGE	(S) SKILL	(A) ATTITUDE
I KNOWLEDGE AND MASTERY OF SELF	STRANDS	1 Self-and-Cultural Awareness and Self-and Careers	a) understand self and one's unique Native American value and culture b) know sources of information about self and one's tribe c) understand that work affects one's way of life	a) identify own individual characteristics	a) accept self; respect own uniqueness b) understand and appreciate value of one's own Native American culture in one's life
		2 Self-sufficiency	a) understand the importance of making one's own career choices		a) develop motivation to accomplish personal goals
II SOCIAL DEVELOPMENT	STRANDS	1 Social Awareness	a) understand that individuals differ in their interest, aptitudes, values, and achievements b) understand the value and positive contribution of one's Native American culture to the non-Native society	a) identify one's own tribal characteristics	a) accept others
		2 Social Competence	a) understand the significance of competence in group interaction skills b) recognize the implications of association with and working cooperatively with others	get along well with others in a group one likes to be in	a) accept responsibility for others
III OCCUPATIONAL AND ECONOMICAL DEVELOPMENT	STRANDS	1 Understanding the World of Work	a) understand the relationships of man-life-work/careers b) understand that society is dependent upon the productive work of many c) understand the role of work in the Native American communities economy		a) appreciate the role that work plays in human life and in society b) appreciate the value of career information to career education
		2 Employment and Employability	a) know basic occupational information b) know traditional Native American skills that through transition can fit into contemporary settings		a) appreciate the contribution that one's employment may make toward self-fulfillment
		3 The Role of Education and Training	a) understand that experiences, knowledge, and skills acquired through education are related to the achievement of career and life goals		
		4 Economic Awareness and Sufficiency	a) understand the role of economics in one's life and the relationship between personal economics, life-style, and occupational roles b) recognize career needed to fill existing needs of the Native American community		a) appreciate the importance of productive work to the economy and to one's own well being
IV AVOCATIONAL (LEISURE) DEVELOPMENT		1	a) understand that career includes avocation and leisure b) know patterns and options of avocation and leisure particularly in the context of Native American cultures	a) carry out some leisure activity (game, etc.)	a) develop interest in engage in avocational/ leisure experience

CURRICULUM MAP

(Level of Detail: Career Education Goals)

PROGRAMS →		ORIENTATION PROGRAM		
CONTENT DOMAINS	CONTENT AREAS	(K) KNOWLEDGE	(S) SKILL	(A) ATTITUDE
I KNOWLEDGE AND MASTERY OF SELF — STRANDS	1 Self-and-Cultural Awareness and Self-and Careers	a) understand that individual characteristics can be changed	a) correctly interpret data about oneself	a) appreciate the value and contribution of one's Native American culture to the society
	2 Self-sufficiency	a) understand that life involves a series of choices leading to career commitment b) understand self in relationship to career roles (vocation, avocation, leisure)	a) interpret the significance of individual characteristics, values, and interests to one's career b) use resource information to gain orientation about and to explore careers	a) take responsibility for career planning
II SOCIAL DEVELOPMENT — STRANDS	1 Social Awareness	a) understand the individual's responsibility towards other people, the community, and the society b) understand the traditional political processes used by Native American groups	a) clarify the individual characteristics of others	a) accept responsibilities to self and others
	2 Social Competence	a) understand that social and cultural forces influence human development; know about the influence of Native American cultural forces	a) acquire a minimal set of group interaction skills	a) value the possession of group (interaction) skills
III OCCUPATIONAL AND ECONOMICAL DEVELOPMENT — STRANDS	1 Understanding the World of Work	a) become familiar with occupational classifications and clusters b) gain in-depth orientation about self-selected occupational clusters and knowledge of prerequisites of certain careers	a) classify various occupations b) analyze self-selected occupational clusters in terms of opportunities, potential satisfaction, roles, and life-styles	a) develop positive values and attitudes toward work that enables one to obtain, hold, and advance in career b) appreciate the value of career information in making career related decisions
	2 Employment and Employability	a) understand that individuals can learn to perform adequately in a variety of occupations and environments b) acquire knowledge about local labor market conditions c) become aware of what skills are employable	a) analyze careers associated with Native American and U.S. political process	a) develop respect for and appreciation of workers in all fields b) appreciate the significance of acquiring employable skills
	3 The Role of Education and Training	a) acquire knowledge of educational resources, paths, and options b) understand that learning is continuous, occurring both in and outside of school	a) relate subject matter or content knowledge to career development	a) value continuation of learning
	4 Economic Awareness and Sufficiency	a) understand the economic implication of various career paths b) understand relationships between consumer and supplier	a) develop skills in the management of resources	a) appreciate the way resources have been managed in traditional Native American communities
IV AVOCATIONAL (LEISURE) DEVELOPMENT	1 →	a) understand that successful avocational and leisure experiences may contribute to satisfaction in life b) know specific avocation/ leisure opportunities	a) acquire introductory skill in selected avocational activity(ies)	a) develop appreciation of the contribution of avocation and leisure activities to the fulfillness of one's life

PROGRAMS →			EXPLORATION PROGRAM		
CONTENT DOMAINS ↓		CONTENT AREAS ↓	(K) KNOWLEDGE	(S) SKILL	(A) ATTITUDE
I KNOWLEDGE AND MASTERY OF SELF	STRANDS	1 Self-and-Cultural Awareness and Self-and Careers	a) understand the implications of knowledge about self b) understand the implications of being a Native American in the contemporary society c) assess self-satisfaction by relation to career choice	a) explore one's place in life b) test self-concept in the reality of work settings c) explore one's place in oen's own Native American (fribal) community	
		2 Self-Sufficiency	a) understand decision making procedures that can be used to establish personal goals and to make career related decisions b) acquire knowledge of decision making process	a) formulate tentative career goals, carry out career planning, and make tentative career choices b) conduct value analysis of career options c) assess probability of attaining goals	a) Acquire a sense of independence and control of one's own life
II SOCIAL DEVELOPMENT	STRANDS	1 Social Awareness	a) understand the multiple ability requirements for members of working groups b) recognize the implications of working with and without supervision, idependently, and with others	a) determine the resources of a group and how best to use such resources	a) accept responsibility to the environment
		2 Social Competence	a) understand that group interaction skills aid work performance and increase satisfying human interactions	a) acquire competences in process (interaction) skills (communication skills, planning, organizing, carrving out tasks, evaluation, etc.) b) relate information about self selecting, learning and performing duties	a) accept responsibility to the society and government b) become willing to make contributions to group efforts and share responsibilities with others in a group
III OCCUPATIONAL AND ECONOMICAL DEVELOPMENT	STRANDS	1 Understanding the World of Work	a) understand how work is structured and how power operates within a work organization b) acquire knowledge about vocational resources c) increase knowledge of occupations and work setting	a) make knowledge-based choice of a career cluster b) function in self-selected work settings c) implement a work plan and monitor progress	
		2 Employment and Employability	a) learn what skills are required for employability in selected career(s) b) acquire knowledge about regional and national labor market conditions	a) acquire a basic set of employable skills b) develop work habits necessary to enter into an exploration of an occupation in the career area of one's choice	a) develop work attitudes necessary to explore an occupation in the career area of one's choice
		3 The Role of Education and Training	a) understand the relationship of alternative educational paths to alternative career paths b) recognize the relationship of interests, aptitudes, and and achievements to the realization of career goals	a) develop an educational plan that matches and supports a certain career desire	
		4 Economic Awareness and Sufficiency	a) understand that the Native American community is dependent economically on the productive work of its members b) understand the principles of land and resource management common to Native American traditional views and practices		
IV AVOCATIONAL (LEISURE) DEVELOPMENT		1	a) understand the relationship between career paths and paths of avocation/leisure	a) improve skills in selected avocation/leisure activity(ies)	a) develop an appreciation of the contribution of avocational and leisure activities to the society and the nation

Awareness, Orientation and Exploration

The goals on the preceding pages are organized into three general areas: Awareness, Orientation, and Exploration. These constitute the first three phases of career development. They also reflect the basic structure of our program, which provides units in each of the three areas. Development in these areas is normally followed by Career Preparation, in which the learner trains for the career he or she has learned how to choose intelligently.

The Awareness part of the curriculum, corresponding to the first stage of career development, provides information and experiences by which the learner will:

1. become more self-aware;
2. become more (and more positively) aware of his or her own culture;
3. become more socially aware;
4. become more aware of the world of work and its economic implications; and,
5. develop wholesome attitudes toward work, including respect and appreciation for those who do it.

The orientation part of the curriculum builds upon the development of awareness and provides information and experiences by which the learner will:

1. gain an understanding of himself/herself and his/her relationship to career roles;
2. understand the value of a culture to society and to the individuals involved in it;
3. understand the individual's responsibility toward others and toward society;
4. become familiar with occupational classifications and clusters, labor market conditions, and educational and training requirements; and,
5. understand the economic implications of various career paths.

The Exploration part of the curriculum, corresponding to the third stage of career development, leads the learner directly into the world of careers and provides information and experiences by which he or she will:

1. use information about self in career path planning and in assessing career relevance and career satisfaction;
2. explore his or her place and future in the cultural community;
3. develop social competence in cooperating with others while accomplishing tasks;
4. explore selected occupational clusters and develop competence in occupational planning and decision-making skills; and,
5. gain competence as a consumer and in handling economic affairs.

A period of career preparation, which is not part of our curriculum, normally follows the exploration stage. In this period the individual should acquire occupational skills and the knowledge needed to enter a selected field or career.

The figures presented on the next three pages indicate some ways in which this three-part structure governs our program goals, implementation, and content. Figure 1, "the Spiral Concept of Career Education," shows how, as the learner moves from career awareness through orientation and exploration, he/she becomes more knowledgeable and competent in dealing with self, others, and the world of careers. Figure 2, "Concentration of Emphasis," suggests how the units in the program can be spread through the three Junior High School grades. This question is discussed in more detail in Section Five. Figure 3, "Curriculum Design," shows how the twleve units of the program are divided among the three levels.

FIGURE 1

THE SPIRAL CONCEPT OF CAREER EDUCATION

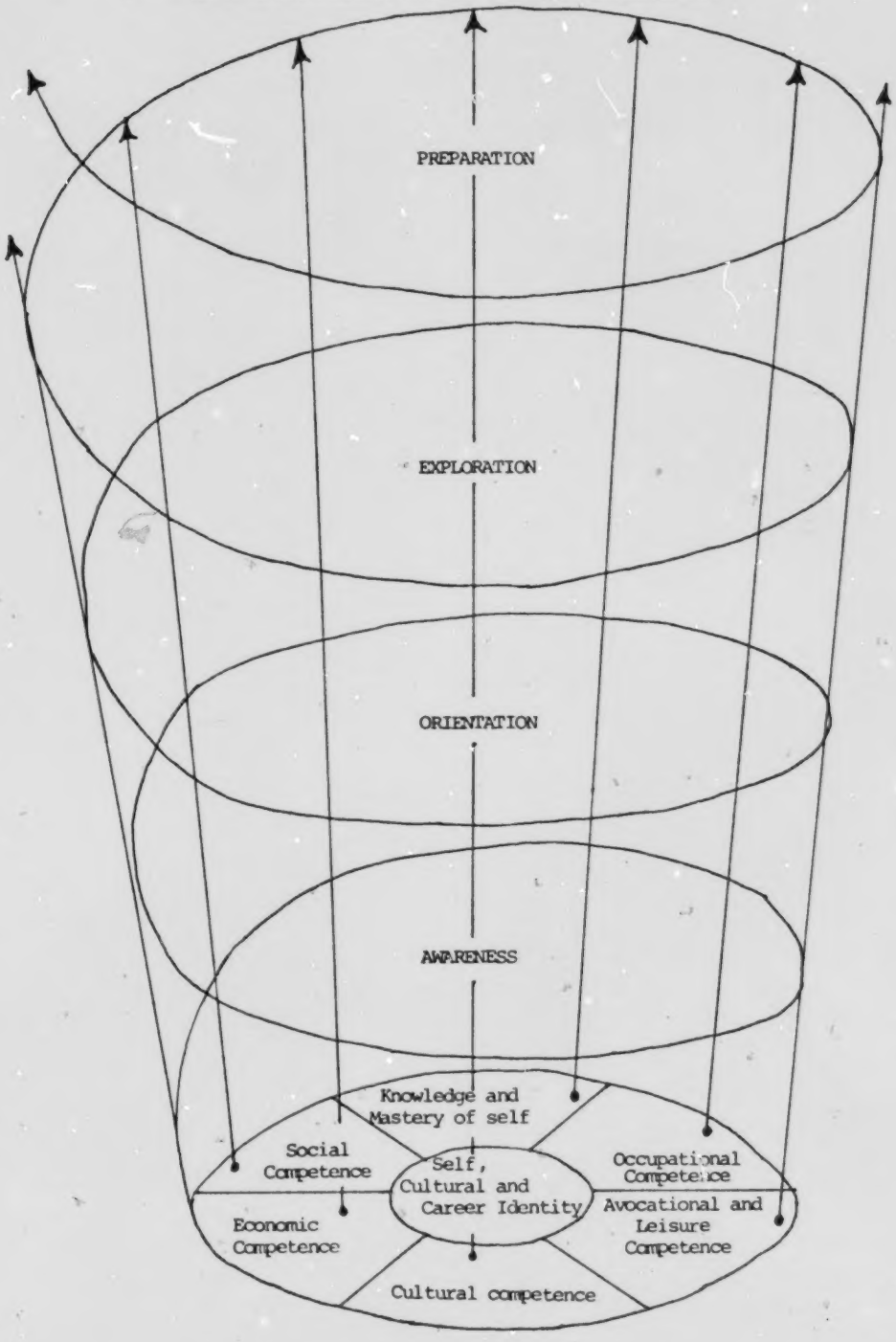
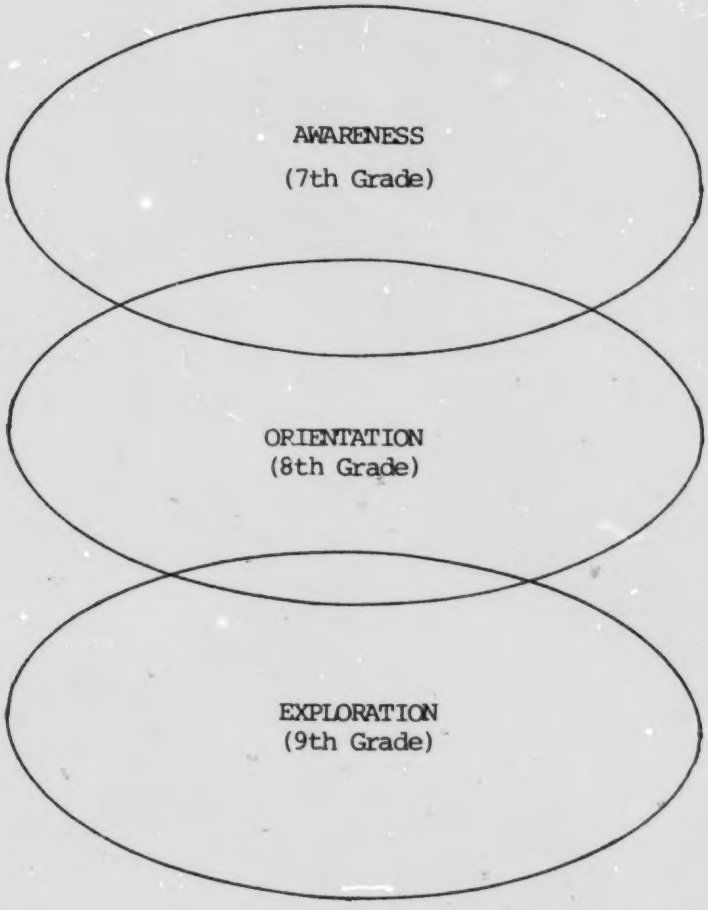


FIGURE 2.

CONCENTRATION OF EMPHASIS



SEQUENCING EMPHASIS

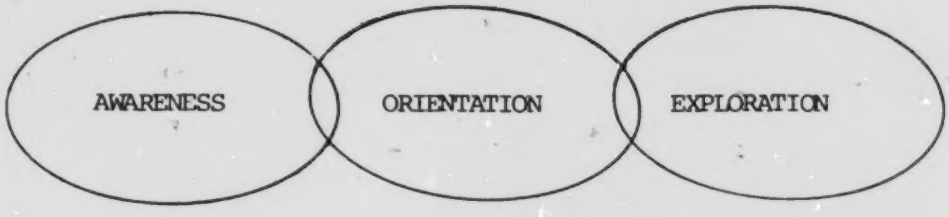
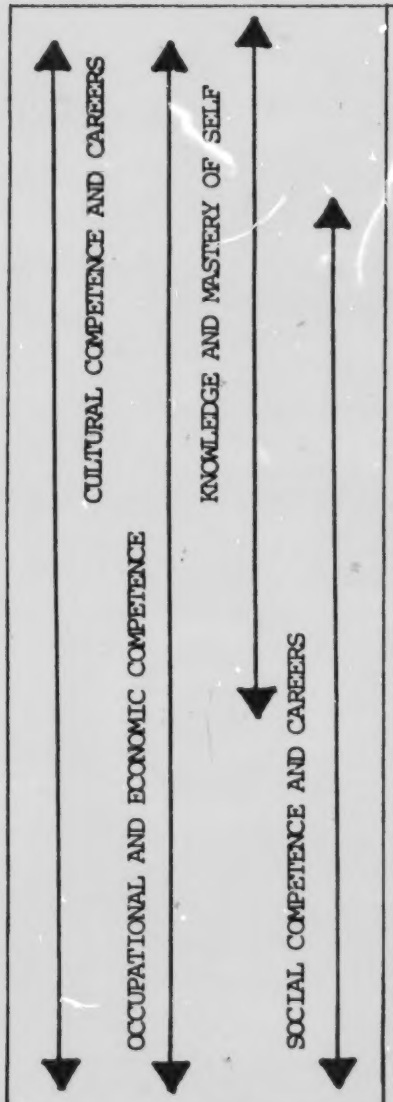


FIGURE 3. CURRICULUM DESIGN


CULTURAL COMPETENCE AND CAREERS
OCCUPATIONAL AND ECONOMIC COMPETENCE
KNOWLEDGE AND MASTERY OF SELF
SOCIAL COMPETENCE AND CAREERS

AWARENESS	ORIENTATION	EXPLORATION
Unit 1: "Part of the Whole World: (Cultural awareness, economy aspect of culture)		Unit 9: "Planning" (self-analysis, group and personal planning)
Unit 2: "Cooperation" (values, conflict resolution, preparation for group work)	Unit 6: "Putting Your Money to Work" (Managing financial resources for family and small business, money-handling skills)	Unit 10: "Putting It All Together" (Career clusters and their relationships, values, aptitudes, and career choice)
Unit 3: "From Idea to Product" (analysis of tasks, basic stages in product manufacture)		Unit 11: "Getting Ready For Jobs" (levels within job areas, identifying training requirements)
Unit 4: "The Community" (how community economy meets basic needs)	Unit 7: "Living with the Land" (Managing natural resources to meet community needs, and associated careers)	
Unit 5: "The Community in Transition" (cultural and economic changes and survivals as technology and resources change)	Unit 8: "Working for the People" (U.S. & Indian government structures and careers, and how governments manage community resources to meet needs)	Unit 12: "The Career Fair" (researching specific jobs and career clusters, working with group to plan and put on career fair)

III. PROGRAM CONTENT

The Instructional Units

It was originally assumed that once program goals had been identified, it would be possible to select and adapt content from previously developed units which would lead toward those goals. A State of the Art study of existing materials in Career Education was made early in 1975 to serve as a basis for development. However, this study demonstrated that very little had been done which was appropriate to meeting Native American needs or which could be readily adapted. Therefore, with a few exceptions (mostly in the area of games), the material in these units has been specially developed for this program.

The program includes twelve instructional units. The first five of these are intended to make students aware of cooperative skills and of the cultural and economic context within which careers exist. The next three units orient students to the nature and significance of three career areas: money management (family and business); resource management (ecology); and community management (public service). These three units serve as examples of how information about specific careers can be related to the rest of the program and to real life. In a model program it is obviously impossible to cover all careers; therefore, the last four units provide students with the knowledge and skills they will need to explore careers of their own choice. These skills include planning, identifying interests and aptitudes, and finding out about job characteristics and training requirements. The pages which follow present a brief summary of each unit in the program.

Awareness Level:

Cooperation

Purpose: To help Indian students develop cooperative group interaction skills, in particular those skills needed to resolve group conflicts, and to realize the importance of understanding people's values.

Summary: In this unit, students work together in small groups to talk, read, and think about cooperative group interaction skills. Activities include solving a puzzle, answering questions based on their own observations, and participating in a simulation exercise in which they play the roles of a group of students planning an Indian Day program, and another in which they simulate the staff of an Urban Indian Health Center. They are then introduced to a technique for resolving conflicts.

Subject areas: Social development, health

Part of the Whole World

Purpose: to present the ideas that there are many cultures and ethnic groups in the world, each of which has made valuable contributions; that among these groups, American Indians have been notable; that each tribe has its own culture and achievements; and that each individual contributes as well. Students also learn that all human communities have to meet certain basic needs, that the way they do so depends on their environment and resources, and that these ways of dealing with the world comprise their culture.

Summary: In this unit, students work together in small groups to gather information and produce materials for a class bulletin board or display. In order to gather material for the display, students do library research, map-related work, and reports.

Subject areas: Social development, health

From Idea to Product

Purpose: to help students understand the steps involved in making a product, and that these steps are basically the same whether the product is being created by a single person or by many people in interrelated jobs. This understanding forms the basis for a study of the relationship between economics and occupations and of the roles played by various occupations in fulfilling the community's needs.

Summary: Students learn how to analyze processes by using a simple charting technique, which they apply to the process of building a cradleboard in a traditional Indian (Navajo) setting, and then to creation of the equivalent product, a playpen, in a technological setting. Information is presented through readings and slide tapes.

Related subject areas: Economics, lumber and furniture industries, woodworking

The Community

Purpose: to help students understand the economic structure of their own community, similarities and differences between it and the economies of traditional Indian communities, and the implications of adding a new industry to the economy of a community.

Summary: Students will read about traditional and contemporary Indian communities, answer questions about their economic structures, and prepare a report; prepare an economic map of their own community; and participate in a simulation exercise in which they take the parts of community leaders who must decide whether or not to allow the construction of an electronics plant in their own town.

Related subject areas: Economics, history, government

The Community in Transition

Purpose: to help students understand some of the principles which govern cultural change and to show how it is possible to adapt to change while retaining essential cultural elements. The unit focuses on differences and similarities in the ways in which basic needs are met at different periods in a culture's history and on the corresponding effects on lifestyles, roles and careers within the culture.

Summary: Students follow an imaginary southwestern tribe of Indians from the hunter/gatherer stage of development to an agricultural village, a reservation near a rural small town, a large city, and finally the development of their own land in their own way. Activities include reading, mapwork, games, and a community planning exercise.

Related subject areas: History, geography, mathematics, transportation, industry

Orientation Level:

Putting Your Money to Work

Purpose: to help Indian students understand how to manage resources, particularly the resource of money, both on a personal level and in the world of work.

Summary: Students do exercises and small group activities in which they consider how money is used, practice check-writing and balancing a family budget, learn about the use and movement of cash, stock and other assets in a small business, learn about the process of applying for a loan, and learn about some careers which involve managing money.

Related subject areas: Mathematics, business, banking

Living with the Land

Purpose: to help students understand concepts involved in the management of natural resources, especially as they relate to traditional Indian values; understand the relationship between basic needs, resources, and waste disposal methods; and become familiar with occupations in the area of environmental and natural resource management.

Summary: Students read about basic ecological concepts and play a game which reinforces this knowledge; examine pictures of common items in a traditional Indian and a contemporary house in order to compare the ways in which basic needs are met, what resources are used, and how waste products are dealt with; read about environmentally directed careers, and decide which of these careers would be relevant in solving environmental problems currently facing Indian tribes as described in newspaper articles.

Related subject areas: Life sciences, ecology, and careers in these areas.

Working for the People

Purpose: to help students understand the basic functions performed by government for the community and the need areas it addresses; to help them understand the organization and activities of federal, state, local and tribal governments and volunteer organizations, and introduce them to public service and some of the careers it includes.

Summary: After an introductory consideration of the nature of government, students will read about three traditional Indian styles of government. They will learn about the three levels of American government and the nature and requirements of one career at each level, and they will play a card game in which they must acquire the cards representing fulfillment of all a community's needs. Following this activity, they will read about three contemporary tribal governments, an urban Indian center's operation, and a

survey of Indian organizations. They will also read about some jobs connected with each of these three areas. Finally, students participate in a simulation exercise in which they take the parts and points of view of people from various agencies and organizations who must recommend action on Indian government to Congress. An on-going activity is the preparation of a display of newspaper articles featuring government and public service.

Related subject areas: Government, public service careers

Exploration Level:

Planning

Purpose: to introduce students to the concept of planning and help them see its relevance and importance to their daily lives, their group work and their possible career choices. Students will have a chance to practice planning, to learn to plan better by using a five-step process, to overcome obstacles to a plan, and to plan and make decisions as a group.

Summary: Students will begin by defining their own interests. They then consider their daily activities, which tasks require planning, and how they might better plan the use of their time. They also learn and practice five steps to better planning. Small groups play a game in which they make a plan, think up obstacles to another group's plan, and think of ways to overcome obstacles to their own plan. Finally, students take part in a simulation exercise which gives them practice in group planning and consensus decision making. During the unit, students are also asked to keep a journal of their reactions and ideas.

Related subject areas: Composition, mathematics, art

Putting It All Together

Purpose: to introduce students to the idea that in both traditional and contemporary societies, careers can be divided into clusters. Students also consider how their own interests, values and aptitudes might affect career choice. They see how people with different jobs and interests work together to create a product, and study similarities and differences in values and job types in traditional and contemporary societies.

Summary: Students learn that careers can be grouped together according to common features in the jobs performed (e.g., Health, Transportation, Personal Services). They see how jobs involved in meeting basic needs are or are not different in a traditional and a contemporary society. They build and market a real or imaginary kite to learn how people with different jobs and skills must work together to create a product. They describe and demonstrate their own interests and aptitudes and learn about those of others, and consider their values and how these might differ if they lived in a traditional society. Finally, they consider how people's interests, aptitudes and values can affect their career choices.

Related subject areas: Social development, economics

Getting Ready for Jobs

Purpose: to acquaint students with educational and training requirements for different jobs and provide enough data so that students can extrapolate the general requirements for different types of jobs.

Summary: In this unit, students are re-introduced to the idea of career clusters. They also meet the idea that jobs can be divided into levels according to the amount and kind of training which they require. Students play games and solve a picture puzzle by reading and manipulating data on educational and training requirements for different jobs, and they consider how this information might apply to their own career plans. In addition, students study "want ads" in real and imaginary newspapers, and match given

jobs with characteristics and skills of real or imaginary people. They also consider mid-career decisions (e.g., whether to continue in a particular job or go back to school for more training) and how personal values and emotional needs can affect such decisions. They compose and solve problems or "stories" involving mid-career decisions.

Related subject areas: English/composition, mathematics, social studies

The Career Fair

Purpose: to help students review and apply the knowledge which they have gained in the preceding eleven units.

Summary: As an introductory activity, students consider and discuss some of the general concepts which have been dealt with in previous units. They also discuss their reaction to the units. They then plan, prepare, conduct and evaluate a Career Fair. This involves individual and group research into the nature and requirements of jobs chosen by the students; group planning, decision making, and cooperation in preparing the Fair as a whole and the individual "exhibits" within it; use of individual artistic, literary and other skills in creating the exhibits on particular jobs; and evaluation of their work through their own observations and a questionnaire filled out by visitors.

Related subject areas: English/language arts, Arts and Crafts, library skills.

Unifying Concepts

The twelve units in the series are linked by certain themes and concepts which are presented in a variety of contexts and from many different points of view. Some of these ideas are derived from program goals, while others are inherent in the subject matter being presented. These concepts provide students with a means of organizing what they learn about the world, about work, and about themselves and their heritage. They also enable students to build on their ideas from one unit to the next.

Cultural Relevance

Perhaps the most important characteristic required for any program designed for Native American students is cultural relevance--relevance, that is, to the Native American culture. Since the coming of Europeans to American, Indian children have been subjected to the best (or worst) that determined educators could do to make them "...acquire new habits, new ideas, new modes of life; (so that) the old Indian will die off..."* Over a hundred years have passed, and the "old Indian" is still very much alive. A culture which has endured so long surely has a great deal to contribute and should be treasured instead of being ignored or suppressed.

Furthermore, the Indian student--quite understandably--is unwilling or unable to learn from materials which deny his existence or worth. As the Senate Subcommittee on Indian Education commented,

> The teacher complains about the Navajo youth not being motivated, but how can he be expected to be motivated when to do so means rejection of his parents as well as their teachings, his religion, his race and history.**

---

* James H. Carleton to General Lorenzo Thomas, September 6, 1863, in U.S. Congress Senate Joint Special Committee, "Conditions of the Indian Tribe," 39th Congress, 2nd Session, 1966-67, Report No. 156, p. 134.

** Special Subcommittee on Indian Education, Indian Education: A National Tragedy--a National Challenge (Washington, USGPO, 1969).

Too often, the student is caught between the two cultures and is unable to profit from a curriculum designed for non-Indian children. As a result, he concludes that he is at fault, or begins to accept the stereotypes of the non-Indian majority. One South Dakota high school student's statement that "Indians have greater problems because they're real stupid"* is only too typical.

Therefore, in addition to transmitting information about careers, this program must also try to reinforce or reinstill in the Indian student the realization that he or she is a worthwhile person, and that Indians as a group are at least the equal of any other group. The program attempts to do this by presenting the student with repeated examples of Indians who have conquered the white man's world, preferably without rejecting their own culture; Indians who are struggling with problems like those the student is likely to have; and Indians past and present who are proud of the unique skills and insights of their people. "You are valuable" cannot be said too often or too loud.

Such an approach also has the advantage of working from the familiar to the unfamiliar, so that the student does not have to master the illustration as well as the concept. An Indian writer has said:

> When education is presented to the Indian child in the right manner, he will absorb it as readily as does any white child. Educate them from what they already know, not from a totally new, and strange field of experience.**

It is much easier for a student to believe in the possibility of mastering a subject if he sees examples of people like him who have done so.

Fortunately, such a cultural approach has proven to be a very useful method of presenting information about careers. In order to understand the world of work within which careers exist, it is necessary to understand those environmental and cultural forces which make work necessary--and these forces apply to people everywhere. They can be studied quite well within the context of Native American culture.

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* quoted in U.S. Senate Subcommittee on Indian Education, First Annual Report to the Congress of the United States from the National Advisory Council on Indian Education (Washington, USGPO, 1974).

** Palengcysi Aoyawayma, in A Guide for Teachers and Librarians with Suggestions for teaching Indian Students (Oklahoma State Dept. of Education, 1972).

Teaching About Indian Culture

The non-Indian teacher in a classroom of Indian students (or the Indian teacher who is from a different tribe than his or her students) may feel some diffidence when asked to teach them about their own culture and traditions. Unfortunately, there are not yet enough Indian teachers in schools serving Indian students to require that Indian culture be taught only by Indians. Nor is it really necessary, if the teacher uses the Indian culture activities in the units as opportunities for discovery, shared with the class.

There is little information about Indian culture which is so absolutely verified that one can afford to be didactic. Even where something about one tribe at one time and place is known, things might have been different for another branch of the tribe in a different place. Also, Indian traditions are alive and still evolving, and what might have been unheard of the 19th century may be perfectly genuine today.

However these problems should not be allowed to frighten the teacher into avoiding the subject entirely. As the earlier paragraphs of this section indicated, an emphasis on Indian culture is essential. Many Indian children have absorbed Indian values and behavior patterns, but know few facts, especially the kinds of facts that can be used to support a belief in the value of Indian culture. In particular, children of acculturated families or those living in the city may have had little opportunity to learn these things.

Students should be encouraged to find out about their own people--to become experts on Indian culture who can educate the teacher. Talking to family members or other members of the community may help them develop a relationships, and a sense of continuity, and establish communications between generations.

Meanwhile, the teacher will be bringing in whatever printed materials on the tribe or tribes represented in his or her class.

The information in these materials should be presented, or at least interpreted as an object of objective inquiry. Teacher and students should examine them and ask whether the facts and interpretations are in fact true--if they know anything which would qualify them. This is especially important if the only materials available are biased against Indians.

Another approach which can be useful is for the teacher to do some research on his or her own ethnic background. He or she can then offer parallel illustrations to get discussion going. For instance, a teacher might say--"Some of my ancestors came from Germany. They used to build houses of wood and plaster thatched with straw. How did your ancestors build houses?"

Traditional and Technical Lifestyles

One of the most important uses of the list of basic needs is to point up the parallels between traditional Indian and technological--industralized, urbanized, "modern" ways of life. Note that the heading is traditional and technological, not traditional versus technological. It would be both insulting and untrue to imply that because electric lights and glass-walled apartments are part of the contemporary scene, firelight and hogans must be relegated to history. Furthermore, a considerable effort has to be made to avoid value judgments on the relative worth of the two lifestyles. Between pollution and the energy crisis, the traditional Indian ways of life are beginning to seem more sensible every day.

A recurrent approach in presenting the subject matter of the units is to begin with an example from traditional Indian life which illustrates the principles involved (examples have been taken from as many different tribes as the developers had dependable information on), and then to pass to the example's equivalent in the non-Indian economy. For instance, in the unit "From Idea to Product," the steps involved in building a cradleboard are described and analyzed, and then the equivalent steps in making a playpen, from lumbering to sales, are similarly discussed. This approach serves the purposes both of cultural relevance and of economic education.

Basic Needs

As people in crisis situations have always found, every human being wants the same four basic things: something to eat; shelter from the elements; protection from dangers of every kind; and physical and non-

physical tools to help him or her fulfill the other three needs. People differ in the ways in which they meet these basic needs, however, and those ways are governed by the physical and psychological environment within which the people live.

The concept of basic needs is a useful device for presenting everything from cultural alternatives to career clusters. It is also a good device for relating these things to each other. In the unit, "Part of the Whole World," it is used to help students identify similarities and differences between various cultures; in "The Community in Transition," it enables students to trace and explain the changes in a community's life style; in "Working for the People" it hslps students analyze what a government does, and why; and in "Putting it All Together," it gives students a framework on which to group careers. And these are only a few examples of ways in which the concept of basic human needs can be used.

Community

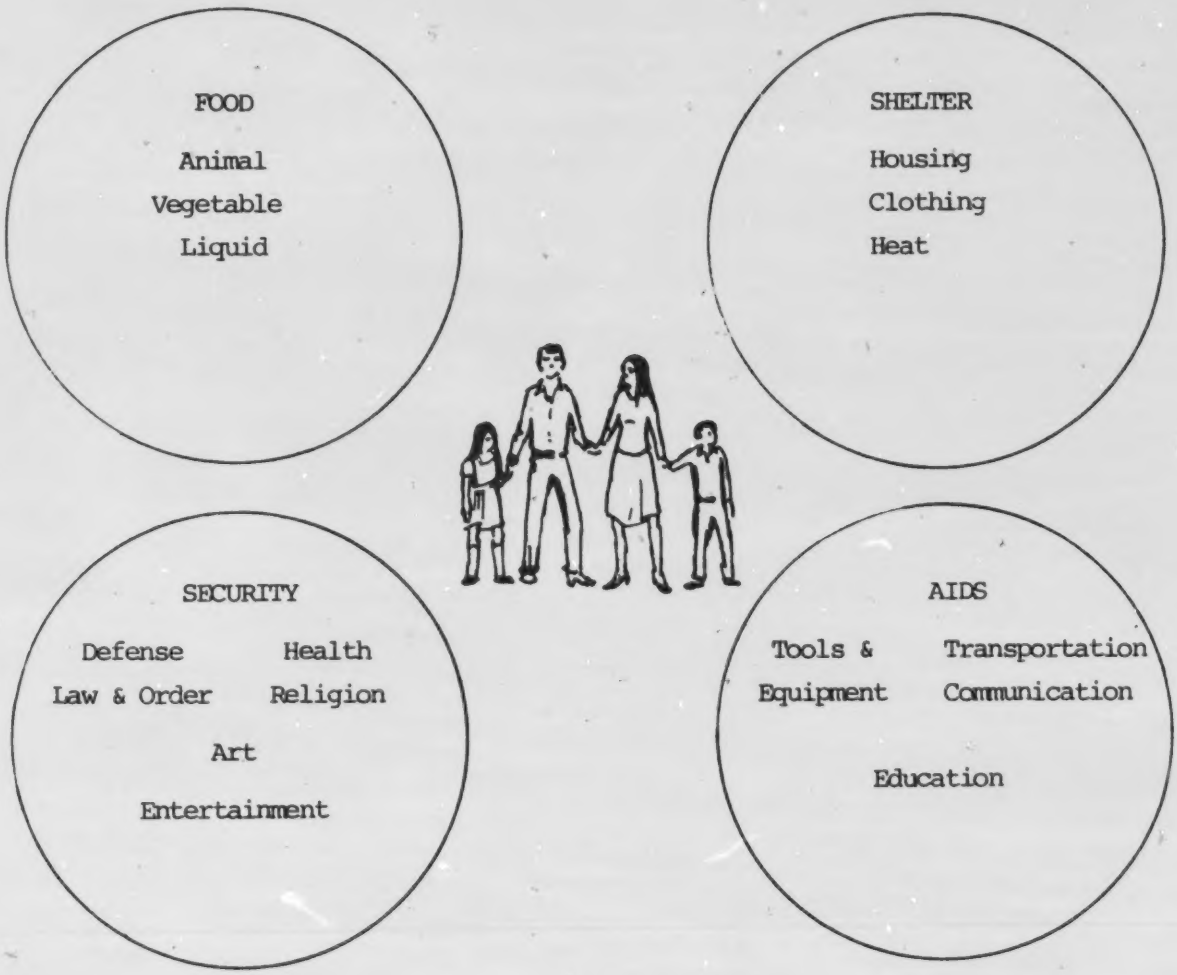
The term community, i.e., those who have something in common, can be used in a number of different ways. As used in these materials, it has two primary meanings. The first meaning is that of the economic community--that group of people who depend on each other to meet their basic needs. The classic example of this is a village in which there is some specialization (blacksmith, doctor, priest, etc.) and in which all the steps in production of basic items take place locally. Most traditional communities (tribal or village groups) are of this type.

However, an economic community can be as small as a single family living by hunting and gathering or by the products of a small farm, or as large as an urban center in which there are numerous sources of everything needed to support life. (The "source" is the point at which an item becomes available to the user.) In some places where population is scattered over a large area, the "community" may be half a dozen or so small towns or settlements to which the people commute to get necessities.

In a broader sense, however, "community" means those people who depend on each other for psychic and emotional support. It is in this sense that the term applies to Indians in an urban area, for instance. Often this kind of community is identical with an economic community, however, there may be times when it is not. A Navajo who moves to Los Angeles is still part of the Navajo community if he or she wishes to be. A psychic community depends on communication and shared concerns.

Figure 4

PRIMARY AND SECONDARY BASIC NEEDS



Community in both these senses is essential to career education. As part of the economic community, the individual will earn his living but his work will seem worthwhile only as it relates to the psychic community.

Career Clusters

Grouping jobs into career clusters is a convenient method of dealing with a vast and sometimes confusing mass of information. Such grouping has a number of advantages. In terms of this program, the clusters can be linked with the various groups or sub-groups of basic needs. For instance, the need for security includes physical security, that is, defense from both enemies and disease. People who want to meet the need for security by defending others against disease usually aim for one of the careers in the Health cluster.

The second advantage of studying careers in clusters is that such organization permits the inclusion of information on little-known careers in a given area of interest. For instance, students who want to help heal the sick will undoubtedly be familiar with doctors and nurses. But what if the education required for these careers is unobtainable, or the specific skills required are not compatible with the student's abilities? Finding out about other jobs in the Health area, such as laboratory technician, medical records librarian, or X-ray technician, can point a student toward a career which fits both his aptitudes and his values.

The Office of Employment divides careers into fifteen major clusters which correspond in some ways to the basic need areas and subdivisions. However the career clusters sometimes include in one group careers which help meet with more than one need, and vice versa. You may find it useful to look at the analysis of needs and career clusters in Figure 5.

FIGURE 5

CAREER CLUSTERS AND BASIC NEEDS

NEEDS		CAREER CLUSTERS
Food	meat	Agriculture
	liquid	Marine Science
	vegetables	Natural Resources & Environment
		Home Economics
Shelter	homes	Construction
	sanitation	Public Service
	clothing	Home Economics
	fuel	Natural Resources/Environment
Security	law/government	Public Service
	law enforcement	
	health care	Health
	religion	
	art	Fine Arts
	entertainment	Fine Arts, Hospitality/Recreation
	making tools	Manufacturing, Marketing/Distribution
	transportation	Transportation
	education	Public Service
	communication	Communications and Media
any of the above		Business/Office
		Personal Services

Cooperation and Management

The activities in which people engage to meet their basic needs or do their jobs involve a constantly varying tension (whether conscious or not) between cooperation and management. Cooperation involves people working together for common or complementary goals. Management involves conscious coordination of these activities so that all the goals will be achieved. In some cultures, where self-management is stressed, voluntary cooperation is essential and is consciously valued. In cultures where obedience to leaders or to the law is the rule, some people must learn to manage the cooperation of others.

In a multi-cultural society such as ours, it is particularly important that everyone learn how to cooperate constructively with others and also to organize, plan, and manage his or her own activities and resources. Our program gives students a chance to practice and develop both cooperation and management skills. The unit titled "Cooperation" has the development of cooperation skills as its main goal. Some of the units in the Exploration phase, such as "Planning" and "Getting Ready for Jobs," emphasize personal management skills. However, in all the units, both content and activities stress the need for people to work together.

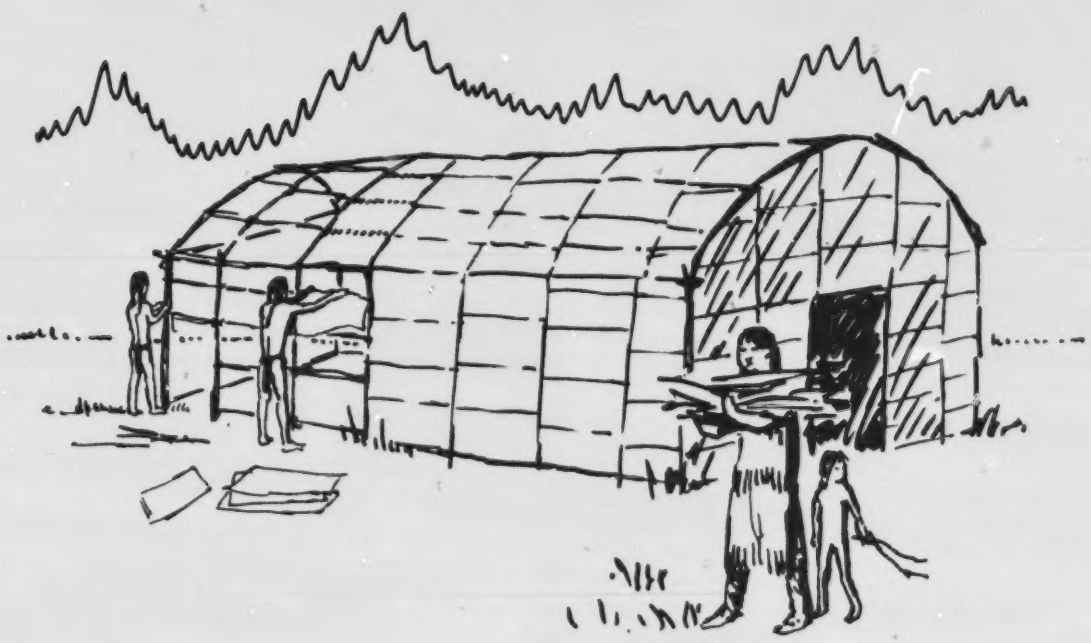
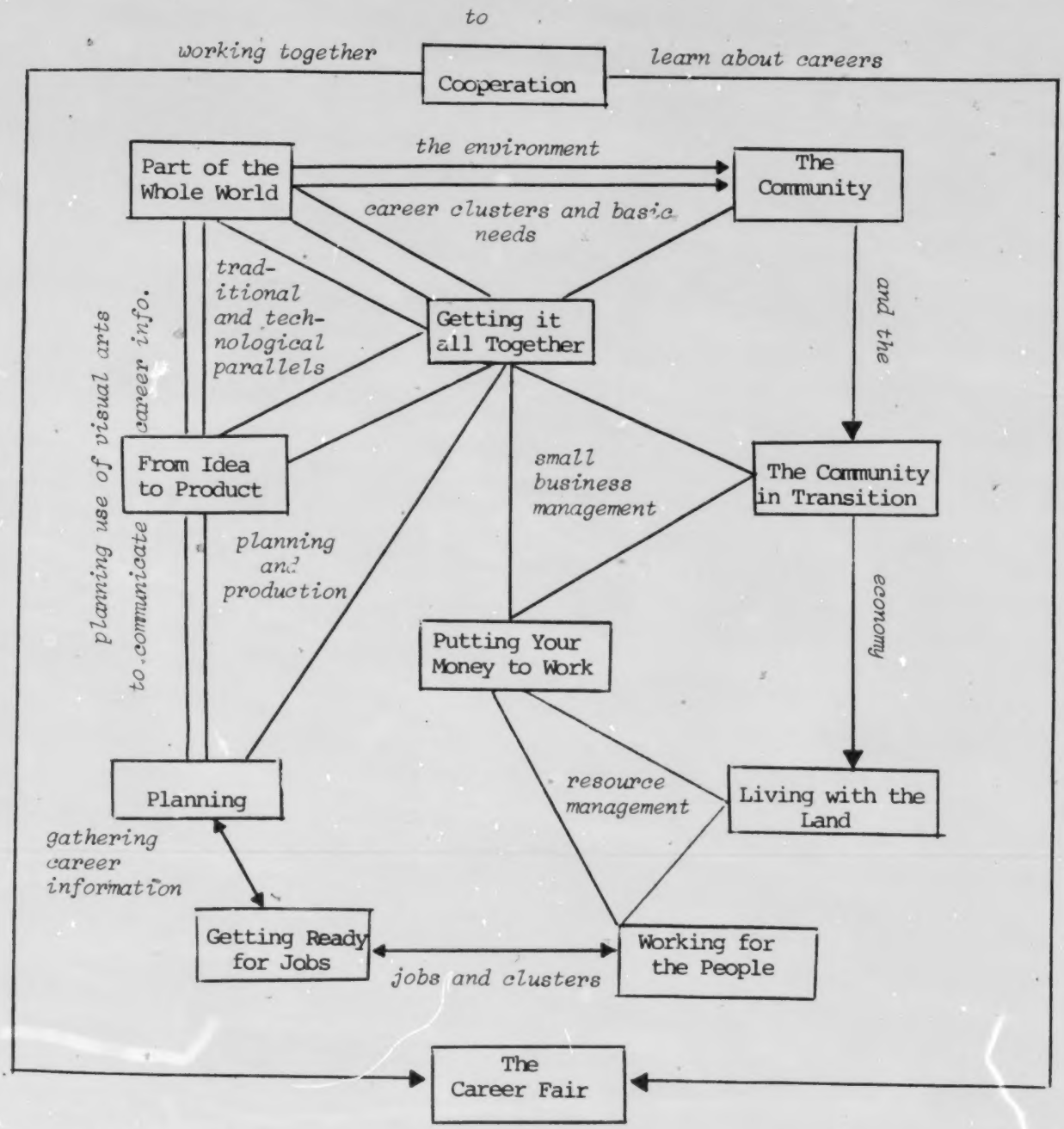


Figure 6

SOME CONCEPTUAL LINKS AMONG THE UNITS



Sequence and Configuration

As indicated in the introduction to the program, the units are separated into three levels--Awareness, Orientation, and Exploration. Besides differing in level, the units also differ in the subject areas to which their content or activities give them an affinity. If one analyzes the interplay of levels, concepts, and subject relevance, a variety of patterns can be seen.

For instance, the unit "Part of the Whole World" includes elements of social studies, geography, language arts, and art. If one wished to emphasize the social studies elements, the relationship of the environment to the social and economic structure of a community might be stressed, and students might begin an investigation of their own community which would continue in "The Community." This might be followed by "The Community in Transition," which explores the ways in which changing environment affects the socio-economic system, jobs, and lifestyles, and then to "Living with the Land," in which various uses of the environment and their implications are considered.

Taking "Part of the Whole World" from an Art or Crafts point of view, students might stress the communications aspects of the display, using the charting skills taught in "From Idea to Product" to analyze how they made the display, sharpen their planning skills in "Planning," and finally go on to a more sophisticated look at planning and putting up a display in "Putting It All Together".

Figure 5 on the previous page shows some of the conceptual links among units.

Format of the Materials

The instructional units in the Native American Career Education program consist of a Teacher's Guide with teacher instructions and masters for student materials, and a test. The units are divided into Activities, each of which should take approximately one day to one week of classroom time.

Each Activity, in turn, includes several exercises. These may vary from readings of some length, to projects, to simple review questions. Most Activities include some material which can be assigned as homework. Each Activity covers one concept, a group or concepts, or stages in a project. They are cumulative in effect, and in some units an illustration or project will be retained and developed from Activity to Activity.

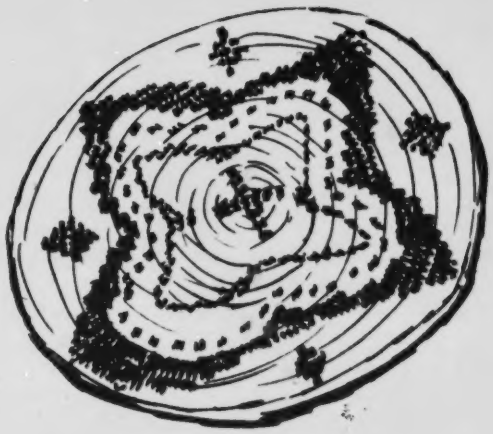
The Teachers Guide begins with an introduction which contains a detailed list of all goals and objectives, an analysis of the unit's structure, time estimates, and a list of materials required for the unit. For each Activity there are teaching suggestions on how to present exercises, lists of materials to prepare, masters for student readings, exercises, games, etc., and suggestions for possible additional activities. At the end of the Guide a bibliography and a list of audio-visual and other resources which can be used to enrich activities. A test for the unit and sample answers are also included.

Most exercises which present concepts of information that will enable students to build concepts are followed by some sort of review. Where appropriate, sample answers to these review questions follow them. These answers can be reproduced and given to students to check their own work, read aloud by the teacher and used by him or her to correct exercises, or used as a basis for class discussion of the questions.

The teacher has a number of options in using the student materials themselves. They can be xeroxed, dittoed, or otherwise reproduced as is. Teachers will probably want to save some parts, such as game materials and readings, for use by later classes. However, the review questions and other worksheet-type exercises should be considered consumable.

This format allows the teacher to make changes in the materials which will increase their relevance and feasibility in a given school setting. For instance, teachers may want to change examples and illustrations to suit student's tribal background or the economic or geographical environment of the community. They may feel it advisable to shorten or lengthen readings. If the class had used other resources or done additional activities, the

teacher will probably want to add questions about them to the review exercises. This also gives the teacher greater flexibility in fusing the career education content with that of a regular subject class.



IV. THE PROGRAM AND THE STUDENT

In developing materials specifically for Indian students, it is essential to try to find out as much as possible about what teaching methods were and are used by the Indians themselves, what cultural factors condition the Indian child's approach to learning, and how this information can be used in the classroom. Unfortunately, comparatively little research in this area has been done, and that little is difficult to locate.

As late as 1969, the Senate Subcommittee report on Indian Education could state--"...the typical school feels that it is its responsibility not to teach skills, but to impress the 'alien' Indian with values of the dominant culture..."* so perhaps it is not surprising that so little information on the Indian learner exists. Organization and dissemination of existing information, and additional research to fill in the gaps, is one of the crucial needs of Indian education.

Traditional Indian Teaching Methods

One point which should be emphasized at the beginning of this discussion is that in a traditional Indian setting there are no "schools." Nonetheless, for several thousand years, Indian children have learned what they needed to know in order to survive and transmit their culture to subsequent generations. Obviously, formal schooling is not required for learning to take place. What then are the means by which Indian children are taught in a traditional setting?

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* Special subcommittee on Indian Education, Indian Education: A National Tragedy--a National Challenge, op. cit.

In a paper based on research done on the Warm Springs reservation in Oregon, Susan U. Philips summarizes them as follows:

> The context...in which learning takes place can be perceived as a sequence, idealized, of three steps: (1) observation, which of course includes listening; (2) supervised participation; and (3) private, self-initiated self-testing.*

These characteristics appear to be typical of most American Indian tribes. Let us consider them in a little more detail.

Observation. Philips reports that older women on the Warm Springs reservation reminisced about being required to watch their elder relatives tan hides when they were very young, rather than being allowed to play. In a society where there was no separation between work and family life, just as there was no separation between family life and education, children had ample opportunity to observe how necessary tasks were done.

History, religion, and ethics were transmitted to the young by story tellers, or by the great spoken and danced dramas of the ceremonial cycles among tribes such as the Hopi or the Pawnee. In these instances, too, the child was required to watch or listen, but not to participate. A participant at the National Indian Bilingual Education conference in 1973 commented, "The Indian style for teaching is to tell a story to illustrate the points to be taught to the child...the child is not told to do this or that to the story."**

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*Susan U. Philips, "Acquisition of Rules for Appropriate Speech" in, Function of Speech in the Classroom, ed. C. Cazden, V. John, D. Hymes, Teacher's College Press: 1972.

**National Indian Bilingual Education Conference, 1973 Proceedings, National Indian Bilingual Education Conference, BIA Indian Education Resources Center, Box 1788, Albuquerque, New Mexico. pp. 25, 30.

Supervised participation. Philips defines this as "...the segmentation of a task by an older relative, and the partial carrying out of the task or one of its segments by the child." This begins at a very early age, and tasks would be suited to a child's strength and comprehension, such as collecting firewood, pounding clay for making pottery, etc. "Such activities involve a small amount of verbal instruction or direction from the older relative, and allow for questions on the part of the child. Gradually the child comes to learn all of the skills involved in a particular process, consistently under the supervision of an older relative who works along with him." This mode of instruction is particularly convenient in an extended family situation, where grandparents or other older relatives are available and have close relationships with the young children. Children also learn from older siblings and other children, and by participating in games which simulate life tasks.

Unsupervised practice. Two comments from the bilingual conference are of interest here--"...an Indian child learns by trial and error (they are) expected to learn to cope with things by themselves...", and "You just repeat the process until it comes out right. You must have a positive, forward-looking approach. This is really a cultural approach to acquiring a skill."

For instance, a little boy may want to learn to be a hunter. He listens to his father tell hunting stories. He watches his older brothers playing shooting games. His grandfather makes him a little bow and shows him how to hold it. Then he goes out by himself and practices, and practices, until at last he is able to bring a rabbit home for supper. That is his examination. The point here is that the learner is self-motivated, he goes at his own pace, he practices where no one else will be able to see his failures, and the only "test" that counts is the one he passes. Carried into the religious area, this pattern is typical of many Plains and Great Basin tribes, where individuals spent long periods in isolated vision-quests, returning when they had acquired spiritual power, new skills, or new songs or ceremonies.

Another characteristic of learning in a traditional Native American setting is that the practical value of the knowledge being presented is immediately obvious to the student, and all instruction is illustrated by personal reference or observation of the environment. A painting entitled "Sioux teacher," by Oscar Howe, shows a warrior explaining the exploits painted on his tepee to two boys. Even more typical would be references to incidents which had taken place at various spots a child and older person might be passing, or comments on the characteristics and use of different plants or animals which they see.

To conclude this summary of traditional learning styles, we would like to refer to the report of McKinley, Bayne, and Nimnicht:

> "Our field data indicate that Indian children prefer the style of learning characteristic of their native culture. Generally, the learner initiates an extended period of observation and attempts performance only when he feels fairly certain of his ability. Premature, bungling attempts are met with teasing, and successful attempts with quiet acceptance. ...American Indian children...prefer self-directed and self-initiated projects, ungraded curricula, and learning activities which can be completed with minimal interaction between students and teacher, except when the interaction involves friendly help on an individual basis."*

The Indian Learner

Values

In addition to exploring the methods of instruction favored by Indian societies, it is important to consider what cultural values may affect the Indian child's approach to learning. A.D. Fisher contrasts the differences

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* Francis McKinley, Stephen Bayne, Glen Nimnicht, Who Should Control Indian Education? (National Indian Training and Research Center, 1970), pp. 14-15.

between Indian and modern American values in the list on page 41 .* The list is fairly extensive, and it becomes easy to see how in many cases the classroom "...becomes a place where a single adult representing white American cultural values attempts to impose these values on a group of children to whom those values are intolerable."**

The two places where these value differences are most likely to cause problems are in curriculum materials and standard classroom organization. We have already considered curriculum problems under the heading of Cultural Relevance (pages 25-26). Classroom organization and instructional strategies present a more subtle problem.

One of the most common assumptions in American education is that individual, competitive achievement is good in itself and is a useful method of motivating students to do their best. This is in considerable contrast to the Indian values of cooperation, sharing, and putting the group first. As Bradshaw and Renaud point out, "In trying to be a good and successful Indian, the Indian student must often be a bad and unsuccessful student."***

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*A.D. Fisher, "White Rites versus Indian Rights," Transaction (New Brunswick, November, 1969), p. 32.

**McKinley, Bayne, Nimnicht, op. cit., p. 16.

***Theckla Bradshaw and Andre Renaud, The Indian Child and Education (The Canadian Home and School and Parent-Teacher Federation, Mid-west Litho, Ltd., Canada).

Indian Cultural Background Stresses	Modern American Values and Goals Incorporated into and Reinforced by the Educational System
cooperation	competition
wisdom	technology
protection of environment	manipulation of environment
sharing	commercialization
sharing	amassing capital
"present" rather than "future" oriented	delayed gratification
independence of tribal groups	national interdependence
respect for tradition	modernism
old age as a time of reverence	youth as the "golden age"
food gathering, hunting, fishing	industrialization
observation	science
close ties to homeland and the extended family	mobility and the nuclear family
group status actively pursued (inappropriate to work for individual status)	striving for increased individual status
restitution	punishment
peace and politeness	confrontation
happy human relationships	individual achievement
endurance	devotion to the "new"
intense and highly personal relationships	casual impersonal relationships
character as a source of status	educational degrees as a source of status

However, competition, when used properly, is not necessarily a bad thing. Foerster and Little Soldier state:

> Contrary to what many uninformed non-Indians believe, the Indian student is competitive. One has only to look at the successes which Native American students enjoy in athletics to disprove this myth. But the type of competition in the traditional classroom which singles out individuals and puts one student against another is contrary to what many Indian students are taught at home and may only serve to embarrass these students and create negative feelings toward school and teacher. Competition in the open classroom, on the other hand, in which the student vies with himself and which encourages healthy small group competition, offers a more satisfactory alternative which allows the Native American student to compete within the framework of hiw own value system.*

The solution offered by Foerster and Little Soldier is "open education," which features a flexible use of space, furniture, and equipment, student-initiated activity, and small group work. This approach allows students to share equipment, and it encourages them to share themselves as well. Open education also gets the teacher out of the role of the authoritarian leader who imposes his will on others and controls all activity in the classroom. Students, who are treated as competent individuals at home, are given the same respect and responsibility at school.

These conclusions are supported by observations of Philips, who reports:

> When students control and direct the interaction in small group projects...there is again a marked contrast between the behavior of Indian and non-Indian students. It is in such contexts that Indian students become more fully involved in what they are doing, concentrating completely on their work until it is completed, talking a great deal to one another within the group, and competing, with explicit remarks to that effect, with the other groups.**

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*Leona M. Foerster, and Dale Little Soldier, "Open Education and Native American Values," Educational Leadership (October, 1974).

**Philips, op. cit., p. 84.

Cultural difference in attitudes toward individual responsibility and scheduling may also cause problems. In Indian culture the same rules are applied to both children and adults. It is assumed that the child is a competent individual, with rights and responsibilities, who has his own contribution to make to the community. Kluckhorn and Leighton write: "Children and adults do not belong to two separate worlds. The same set of standards prevails in most things for all ages, from the child to very old people."* This is in considerable contrast to the assumption in many schools that the child (especially the Indian child) is an inferior being who must be controlled for his own good, and who can have nothing worthwhile to say that is not elicited by the teacher.

Another important value difference between the two cultures is in their attitudes toward time. In a traditional setting, life is governed by the sun and the seasons, not by the clock. All individuals are expected to set their own schedules and work voluntarily with others. For example, Wax and others point out that "within Sioux culture all individuals, including children, are free to set their own schedule of activities. Thus, the Indian child, when he enters school, is accustomed to an environment in which interference with plans is minimal. To such a child, formal schooling is excessively and disturbingly regimented."**

What alternatives to the familiar lecture/discussion approach to teaching exist? The "open education" concept has already been discussed. McKinley, Bayne, and Nimnicht have some other suggestions:

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*Kluckhorn, C., and Leighton, D., The Navajo (Revised edition). Garden City, New York: Doubleday, 1962.

**Wax, R., "The Warrior Dropouts," Transaction (April, 1967), pp. 40-46.

> Another theme which emerged from our data is that Indian students are most enthusiastic about learning when it is an integral part of creative activities which let the student express himself in diverse ways. Creative writing, drawing, model making, and drama are all popular when integrated into classroom projects...Instructional methods which emphasize creative activities appear to be more effective than those which are based on programmed learning...However, both approaches seem to work and to yield far more satisfactory results than lectures and oral classroom drill.*

The Problem of Language

Related to the problem of cultural conflicts is the fact that perhaps the most obvious cause of learning difficulties among Indian students is unwillingness or inability to communicate in English, either written or verbal. This problem may exist even when English is the students' only language.

Philips believes that the difficulty with speech is caused by the fact that "the social conditions governing or determining when it is appropriate for a student to speak in the classroom differ from those which govern verbal participation and other types of communicative performance in the...community's social interactions.**

The unwillingness of Indian students to talk in class is a common complaint of non-Indian teachers, especially as students grow older. There is some evidence that this problem can be mitigated if the teacher is able to create a warm, flexible classroom environment and build rapport with students.

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* McKinley, Bayne, Nimnicht, op. cit., p. 15.

** Philips, op cit., p. 78.

Philips analyses the problem as follows:

> (students) show less willingness to perform or participate verbally when they must speak alone in front of other students. Second, they are relatively less eager to speak when the point at which speech occurs is dictated by the teacher, as it is during sessions when the teacher is working with the whole class or a small group. They also show considerable reluctance to be placed in the 'leadership' play roles that require them to assume the same type of dictation of the acts of their peers.*

Reading problems among Indian students are equally well documented. For example, the Senate report includes the information that--

> 21 of 28 Indian students in a Washington 8th grade class were non-readers; one-third of the 123 Yakima Indians enrolled in 8th grade of a Washington public school were reading two to six grades below the median level...

Lest this be interpreted as reflecting on Indian intelligence, it should be pointed out that when Havighurst administered two non-verbal performance tests to Indian children in the 1940's, he found that the Indians did as well or better than similar groups of white children.*

There is some evidence that the bilingual programs now being instituted in the primary grades in many Indian schools are helping Native American children to master English as well as promoting their positive self-image as Indians. Also, there are a number of remedial reading programs in use which allow the student to progress at his own pace and many Inaian students seem to enjoy and profit from these. However, as any teacher of teen-agers or adults with reading problems has undoubtedly noticed, finding material which is written at a level which students can handle, but which is conceptually sophisticated enough to hold their interest, is a constant challenge. It is certainly no less so with Indian students.

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*Phillips, ibid., p. 85

**Havighurst, R.J., M.K. Gunther, & E. Pratt, "Environment and the Draw-a-man Test: The Performance of Indian Children." Journal of Abnormal and Social Psychology, 41, 1946, pp. 50-63.

In conclusion, we would like to present the following suggestions for non-Indians who are teaching Indian students. The suggestions are taken from a guide for teachers and librarians put out by the Oklahoma State Department of Education.

1. Non-Indians should make the first move toward cooperation with the Indians. There will be very little communication with Indian children unless the teacher has the trust of the students.

2. Smile--be friendly but not aggressive. Respect the child's right to privacy.

3. Criticize constructively, never destructively. Accent the postiive.

4. Praise in private, not before the class.

5. Be consistent in your treatment of your students. Understand that much of Indian culture is non-competitive.

6. Establish and maintain a warm climate where each child is recognized by himself and others as a worthy individual. Children recognize rejection when regarded as unworthy or hopeless. Each child has intrinsic worth. Each is unique.

7. Children tend to see themselves as others see them--good, smart, talented, etc., or the opposite.

8. Establish individual goals which are within his grasp for each child. Use positive reinforcement for desired behaviors immediately.

9. Let him reinforce his own learning by his success in reaching each goal, no matter how short the step it takes to reach that goal. Frustration will lower efficiency.

10. Many different experiences must be provided to stimulate all or some of the senses as no two children learn in exactly the same manner. Activity is basic to learning. The known experiences of a student should serve as a springboard for all new learning. Self determined goals are more effective than teacher directed activities. Use many methods. Remember behavior is caused.

11. An Indian child may not be quick to respond individually. At first he will perform best in groups. Individual response is often gradual.

12. Do not expect eye-contact when talking to an Indian child. Lowered eyes and head show respect.

13. The Indian child may not talk freely about himself before you first talk freely about yourself.

14. Indian children at home learn much by observation and are not always allowed to ask questions. Therefore, an Indian student may not ask questions if he is not urged.

15. It is possible that the Indian child is not being raised by his natural parents, but this does not mean he is not receiving the love he needs. The extended family members are very important to an Indian.

16. Discipline from Indian parents is often not the same type as from non-Indian parents. Many Indian parents believe a child is only frustrated by "corrective" measures.

17. Recognize the child who thinks in another language and allow him sufficient time to translate both the question and the answer from his native tongue to English. This is very important.

18. Some English idioms are foreign to Indian students. Be careful how you say what you say. Use explicit directions and give instructions one at a time. Don't assume the child knows the meaning of all the words you use. Indian students traditionally do not ask questions even if they don't understand.

19. Indians, adult and young, are sometimes slow in developing a concept of time and this fact must be acknowledged and allowed.

20. Indians are not "Vanishing Americans." Indian population is increasing.

21. The term non-Indian rather than white should be used.

22. Most Indians consider themselves members of a tribe, rather than as individuals in a community.

23. Become familiar with local tribes' culture, i.e., subsistence, housing, clothing, crafts, social organizations, political system, religion and mythology, language and values, and respect them as valuable contributions to the class.

24. Be aware of value differences and do not try to impose your values on students. Give them a choice. Many Indian children are reared in a culture very different from that of the teacher. Let them choose the best of each culture and respect their choices.

25. Help the child build a positive self-image with pride in his culture. An effective teacher must understand the children he or she teaches, and he or she cannot acquire this knowledge without considerable effort on his or her part.*

Instructional Strategies

The Native American Career Education program has attempted to develop materials appropriate to Indian learning styles. However, this effort has been modified by a number of constraints. Ideally, any curriculum development for Native American students should begin with the primary grades, to avoid creating learning problems, and extend through Senior High, but the scope of this program is limited to Junior High School students. It cannot be expected to solve problems which students have been developing for six years or more.

The program is also by definition aimed at all tribes and all settings--rural, semi-rural, or urban. Therefore, the materials are not precisely tailored to any one tribal group or area. Instead, we have attempted to provide enough examples and alternatives so that the individual teacher can make substitutions and adjustments which will adapt the units to the needs of his or her class.

Given these constraints, the program has chosen the following instructional strategies as being most harmonious with Indian learning styles and values and most easily adaptable to local needs.

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*Aoyawayma, op. cit.

Workgroups

The practice of dividing students into groups of 3-6 members and allowing them to work together on class activities has been finding increasing favor in school districts and schools of Education. In such groups students are encouraged to help each other, and where competition is desired, it is between workgroups rather than between individuals. This arrangement is particularly effective when students are working on group projects. Such an approach builds on the Native American values of cooperating, sharing, and devotion to the group, rather than fighting against these values. It also gives students a much greater opportunity to make their own decisions, schedule their activities, and take responsibility than do traditional classroom approaches, and it therefore allows them to develop a self-image which is more in line with that prescribed by their culture.

In the workgroup system, the teacher's task is often easier than in traditional systems, since he or she can allow students to manage themselves rather than having to be "in control" of all students at all times. Instead of acting as class dictator, the teacher functions as resource and guide. The teacher moves from group to group and provides information and advice on an individual level, rather than dealing with students publically and making them come to him or her. It is also true that in many cases one student who understands the material will be much more successful in communicating it to another than the teacher could be. The student, after all, not only shares language and background, but is more likely to understand what the problem is, since he has just finished solving it himself.

It should also be noted that the workgroup approach is particularly appropriate for teaching about careers, since a significant majority of jobs are done by teams or small groups of people working together. Very few work situations consist of thirty-five people all working separately under the direction of a single boss. Furthermore, in a job situation, the idea that one is competing against a co-worker and must under no circumstances give him information or help is likely to be counter-productive.

If possible, the teacher is encouraged to establish a Career Education bulletin board in the classroom. This will provide an opportunity to display the products of the various workgroups where all students can see and learn from them. Other relevant material can also be posted there.

Selecting Workgroups

The benefits of using the workgroup approach are many, however groups should be selected and managed carefully, particularly if students are not used to this kind of arrangement. There can be no single rule for guiding selection of group members, since differences among students, school communities, and teaching styles inevitably affect interpersonal relationships. However, there are several points which should be noted, and which may be useful as guidelines:

1. In some schools, boys and girls (7th graders in particular) may be extremely self-conscious about working together. Although it would be highly desirable to use this opportunity to try and get them to relate to each other as people rather than social targets, the social pressures within a school may make this impossible. In this case, it might be better to segregate the sexes for workgroup activities.
2. In those activities in which students are asked to do research on their own tribal cultures, it is obviously most efficient to group students by tribe. However, there are times when this may not be the best approach. For instance, if two tribes have a traditional hostility, such a grouping could revive old tensions. If very little information on one of the tribes in the class is available, members of it might equate lack of information with lack of value, in comparison to more thoroughly studied tribes, with a negative psychological effect.

When there are non-Indians or mixed-bloods as well as Indian students in a class, grouping should be handled especially carefully. Recognition of racial or cultural differences should <u>always</u> be used in a positive

manner (Vive le difference!). Students may be very sensitive about their background, and should never be put in a position where they will have to choose between parts of their heritage, or made to feel inferior. If handled badly, grouping students by background may make racial tensions stronger, rather than decreasing them. This is especially important since some students, encountering materials which present Indian culture from a positive point of view for the first time, may overreact, and begin denigrating other cultures.

When these kinds of problems seem possible, the best approach to selecting workgroups would probably be to mix students as thoroughly as possible. However you handle it, keep in mind the necessity to constantly stress the positive characteristics of the different tribes or races involved.

The unit "Cooperation" is recommended as the students first experience with these materials because it deals with conflict resolution, understanding of values and interpersonal relationships and other aspects of working in groups. The first Activity from this unit, and Activity 4 from the unit "Part of the Whole World" (which deals with ethnic stereotypes), could be used separately if necessary.

Alternatives and Substitutions

The goals of the units are to get certain skills and concepts across to the student, not to test his ability to learn particular facts. The assumption is made that exposure to and mastery of a series of concrete pieces of information will enable the student to understand an often rather abstract idea. But neither the particular activities included nor, in some cases, the information presented is essential to the units. They are included, of course, because they seem very likely ways to help students achieve the unit goals; however, where necessary, other activities or illustrations can be substituted --and should be.

For instance, although all examples and illustrations are drawn from Native American tribal groups and individuals, in some cases this may not be sufficient to assure cultural relevance. An example from a tribe which has a very different culture and environment from the one to

which the students belong may be almost as alien as a non-Indian illustration. The teacher should become familiar enough with the culture of the children he or she is teaching to add or substitute a local example. In any case, the teacher should try to insert local cultural material at appropriate points in the units, even if it only consists of adding a comparison of the way something is done in the illustration and the way the local tribe does it. Wherever possible, the teacher should follow the Indian practice of using the immediate environment as a resource for instruction.

Use of alternative activities is also encouraged. In general, audio-visual materials are a more attractive and effective way of conveying information than lectures or reading; however, availability of such resources varies widely from school to school. Each unit includes a list of resources which would be appropriate for use with various activities. It is by no means complete, or applicable to all schools, but at least it should serve as a guide to the kinds of material to look for. All materials should be previewed by the teacher before being shown to the class; however, you should note that even poor materials can sometimes provide a basis for rewarding discussion and critique.

Audio-visual materials are by no means the only alternatives available. Where length of readings causes problems for students, the teacher may want to summarize the material in lecture form, or assign different students to read parts of it and communicate the information to each other. The complete reading will still be available in student workbooks for review purposes. Another possibility is for the teacher to read material onto tape and set up a "listening post" in the classroom.

In the workbooks, response is generally requested in written form. However, depending on student feelings about writing and speaking, the teacher may wish to have students discuss the questions in their workgroups instead of writing down the answers. Another possibility, at least with some material, would be to have students draw pictures illustrating the concepts involved.

A list of optional activities is included at the end of the Teacher Suggestions for each Activity in each unit. These include activities which will probably not be possible for all school settings, and which

therefore cannot be made essential parts of the unit. However, they can be of considerable value in enriching the unit, and they may in some cases be substituted for regular exercises. Any activities which will involve the community are particularly desirable.

Reinforcement and Feedback

It is an established premise of learning theory that repeated exposure to information, and practice of an action, and immediately confirmation of success or failure, contribute dramatically to mastery of the material or skills involved. For this reason, in the program, student activities which involve presentation of concepts or skills are generally followed by review questions or some other exercise which will lead students to reconsider the material just presented.

Where appropriate, units also include a "Feedback" section, containing sample answers or suggestions of what acceptable answers might be like. The student is encouraged to turn to the Feedback pages and check his own answers as soon as he has finished a reinforcement exercise. This is intended to approximate the period of unsupervised practice characteristic of Native American learning. If the student corrects his own answers, he will not be displaying his knowledge until it is correct.

The fact that this feedback is provided should underline the idea that the object of the exercises is not to test the students' ability to learn. Answering the review questions forces the student to reconsider, and hopefully review, the material he has just encountered. Checking his answers with the Feedback section insures that he is exposed to the relevant information at least one more time.

Teachers should explain this system to students and explain the advantages of using the Feedback section. They should also make sure students understand that their answers do not have to be phrased in exactly the same way as those in the Feedback section. Any answer that expresses the same ideas or concepts as those expressed in the sample answers is correct.

Discussion and sharing of information with other workgroup members also serves to take the student over the material again, and so it is to be encouraged. In many units, concepts are repeated and built upon from Activity to Activity, so that material which may not have been very clear at the beginning will be understood by the time the unit has been completed.

Simulation Exercises and Learning Games

The recent realization that learning is more effective if it enjoyed has encouraged the development of a great many learning games in the past few years. Such games are extremely useful to introduce material, review material that has been presented, show students how to use information they have learned, and generally involve and motivate them in an unobtrusive manner. At the very least, learning games provide a change from usual classroom activities and allow students to return to them refreshed. The only difficulty may be that students will assume that if it is fun it can't be valid, or it is "kid stuff" etc. They should be assured that learning games are being used not only in public schools all over the country, but in colleges, business, and the military.

Games used in the program fall into three main types: monopoly-style board games, card games, and simulations. Some of these games have been adapted from games developed and tested by the R-3 Program at the San Jose Unified School District, San Jose, California, others are original, or are adapted from other sources. To avoid burdening the program with expensive supplementary materials, "masters" for all game boards, score sheets, and game cards are included in the Teacher's Guide. These sheets can be detached and xeroxed or transferred to ditto masters. Students can then cut, paste, and otherwise help prepare materials for use. Many of the game materials can be re-used after they have been put together.

Simulation, although it has assumed some very sophisticated forms, is in essence the same thing children are constantly doing in play--"You be the hunter and I'll be the bear, and you see if you can track me...I'll be Superman and they can be the bad guys and I'll rescue you..." A simulation is a scaled-down imitation of real life.

As Robert E. Horn describes the process--

> ...simulations are working models of reality. In a basic sense, simulation means "simplified." Not all of reality, but the important part is symbolized or modeled by a combination of words, mathematical formulae, computer programs, roleplays, rules, etc. The learner who plays a simulation game begins to form verbal/non verbal models of reality in his head...as play progresses, he modifies and enlarges the model...Any past, present, or future situation in which humans working in a society find themselves making decisions and taking action to change the course of events around them can be the subject of a simulation game.*

As such, simulation exercises are particularly well-suited to getting students to deal with attitudes and values, to helping them understand why people react the way they do, and to recreating in the classroom certain aspects of the world to which they would not otherwise have acess.

Simulation is one of the best in-class methods of teaching Career Education. Ideally, of course, students would learn about careers by visiting offices and factories, and observing what goes on there, or by serving internships. However, when it is impossible for one reason or another, students can attempt to recreate the work environment in the classroom through simulations.

It should be pointed out, however, that simulation exercises, particularly when they involve role-playing by students, may encounter student resistance. Sometimes, instead of feeling challenged and interested by the idea of pretending to be someone else, students feel threatened. They may fear that they are going to be judged on the basis of their acting ability; they may be afraid to speculate on what another person would do; or they may simply not be able to relax enough to throw themselves into their roles.

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*Horn, Robert E., and D.W. Zuckerman, The Guide to Simulations/Games for Education and Training (Lexington, Massachusetts, Information Resources, Inc., 1973), p. 439.

The teacher should be careful and supportive in the presentation of the simulation exercise. He or she should encourage students to think of it as a drama, and assure them that they will not be judged. However, if too much resistance is encountered, in most cases it will be possible simply to have students discuss what they think would happen in a certain situation, given the problem and the people involved.

If students take well to the simulation idea, on the other hand, they can be encouraged to develop the simulation, work out new simulations on their own, etc. The Guide to Simulations/Games by Horn and Zuckerman includes guidelines on do-it-yourself simulations as well as a survey of available simulation games.

V. THE PROGRAM AND THE SCHOOL

The Native American Career Education program is intended to be flexible enough to adjust to the needs of many different school settings. The program can be a basis for a separate Career Education class, it can be used to enrich subject classes, or it can be employed in a range of other ways.

In considering how to fit this program into the Junior High School curriculum, school administrators and teachers should try to get rid of any pre-conceptions they may have about what Career Education is and what kinds of resources it requires. Remember that this program approaches careers from a holistic point of view. Its goals of placing careers within a wider context and promoting a more positive self-conecpt on the part of the student should give students a framework into which they can fit knowledge acquired in all subject classes. Thus, it supplements rather than competes with other academic areas.

Implementation Strategies

Career Education as an Elective Program

The twelve units in the Native American Career Education program together form a curriculum which can be used by a single class during one school year. Used in this way, the units will give students a general understanding of the relationship among jobs, the economy, and the culture of a community, information on some specific career areas, and basic skills for finding out about careers. Such a program can be considerably enriched by treating it as an opportunity for interdisciplinary teaching and using a team of teachers with expertise in relevant subject areas, such as social studies, language arts, art, math, and science.

In cases where a school already has a considerable collection of assorted career education and vocational education materials, the program can provide a framework within which to organize their use. Thus, materials whose effect might be dissipated if presented alone, can be used to contribute to the larger picture and the impact of the whole will be much

greater than the sum of its separate parts could be. Some examples of how this organization might work are provided below.

Native American Career Education Materials:	Other Materials:
"Cooperation"	pamphlets, filmstrips, and films on health careers
"From Idea to Product"	filmstrips, hands-on materials, etc. covering lumbering, manufacturing, carpentry, food production, mining, etc.
"The Community"	information on basic services in students own community
"Getting Ready for Jobs"	Occupational Handbook materials such as the Mesa Public Schools Career Guidance series

Fusion with the Junior High School Curriculum

The effectiveness of Career Education in motivating students and increasing their interest in standard subject class areas has been demonstrated by a number of successful programs (such as "Three R's plus Career Education" program of the Arizona State Department of Education) which fuse Career Education elements with existing curriculum. Ideally, references to appropriate applications in the world of work should be made in all subjects from kindergarten through Senior High. The Native American Career Education program can also be used in this way. Guided by the chart in Figure 6 , which indicates unit level (awareness, orientation, exploration) and relevant subject areas, a number of implementation plans can be worked out, depending on the needs of the students and the

Figure 7

UNIT RELEVANCE TO SUBJECT AREAS

	Unit	Social Studies	Language Arts	Fine or Industrial Arts	Math	Life Science	Social Development*
AWARENESS	Cooperation		X			x	X*
	Part of the Whole World	X*	x	x			
	From Idea to Product	x		x			
	The Community	X*					
	The Community in Transition	X*			x		
ORIENTATION	Putting Your Money to Work				X*		x
	Living with the Land					X*	
	Working for the People	X*					
EXPLORATION	Planning		X*	x	x		
	Putting It All Together	X*		x			x
	Getting Ready for Jobs	x	X*		x		
	The Career Fair			x			X*

X = primary relevance

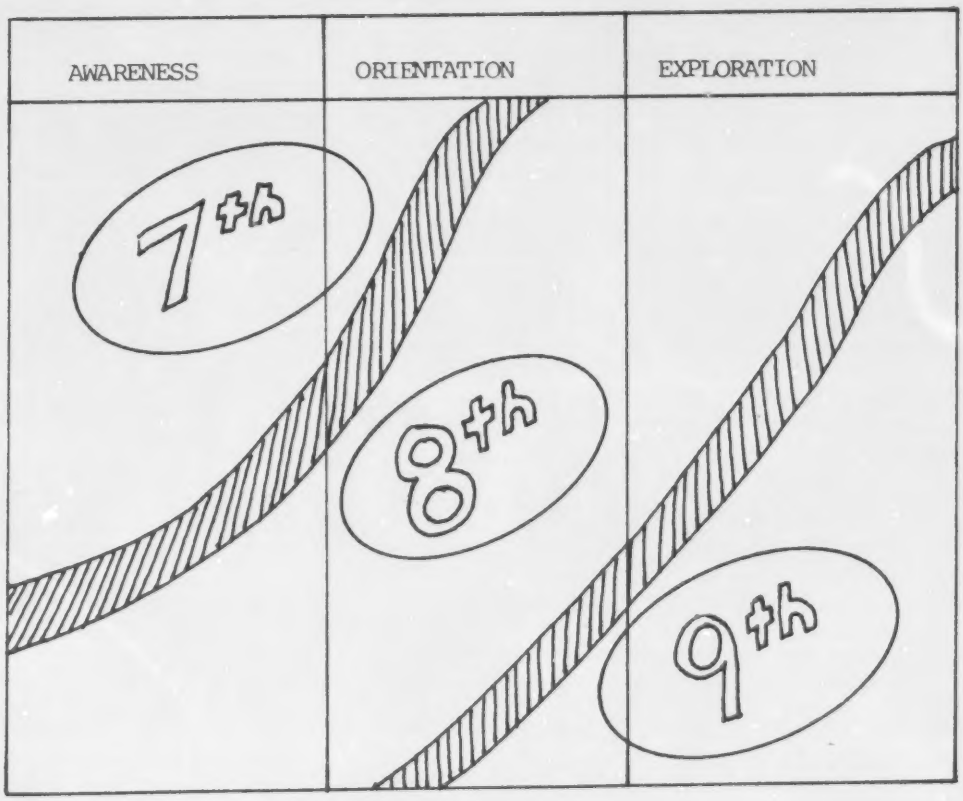
x = secondary relevance

*this class could also be "family living" or a similar class, homeroom, or a special career education class.

organization of the school. Figure 7 indicates how level emphasis should shift through the three Junior High school grades. On page 59 you will find two sample plans for implementing the Native American Career Education units throughout a Junior High School curriculum. It is desirable that students take at least some of the units at each level before taking units from the next.

Figure 8

SHIFT OF EMPHASIS



Career Education and "Opportunity" Classes

The problem of what to do about drop-outs is one that faces most schools today. In every ethnic group, there are students who are unable or unwilling to attend classes in the normal school setting. Figures from the Senate Subcommittee report show that this problem is particularly acute among Indians attending ethnically mixed public schools.*

A number of schools have tried to solve this problem by setting up "alternative schools," "opportunity" classes, or other special programs which feature a more relaxed schedule and atmosphere, tutoring and remedial materials, and other special activities intended to motivate students and make it easier for them to stay in school.

Since one of the most common reasons given for dropping out is the feeling that classwork has nothing to do with real life, Career Education materials, which are specifically designed to apply academic skills to working situations, are particularly appropriate for such classes. The Native American Career Education program, with its emphasis on cultural relevance, can be particularly useful in helping Indian students overcome feelings of inherent inadequacy which may have contributed to their educational problems. Also, because the units have relevance to many academic subjects, they can be used to earn credits in areas where the student may be deficient.

Often, students drop out of school or can only attend part-time because of a need to help support their families. They therefore need to learn about jobs and job preparation at a comparatively early age. Participation in the program can help them acquire this knowledge.

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*U.S. Senate Special Subcommittee on Indian Education. op. cit.

FIGURE 9

EXAMPLES OF HOW THE PROGRAM MIGHT BE FUSED WITH A JUNIOR HIGH CURRICULUM

	Social Studies	Language Arts	Fine or Industrial Arts	Math	Life Science	Social Development*
PLAN I						
Seventh Grade:	Part of the Whole World The Community	Planning	From Idea to Product			Cooperation
Eighth Grade:	The Community in Transition	Getting Ready for Jobs		Putting Your Money to Work	Living with the Land	
Ninth Grade:	Working for the People		Putting It All Together			The Career Fair
PLAN II						
Seventh Grade:	The Community	Part of the Whole World	From Idea to Product		Cooperation	
Eighth Grade:	The Community in Transition Working for the People			Putting Your Money to Work	Living with the Land	
Ninth Grade:	Putting It All Together	The Career Fair	Planning	Getting Ready for Jobs		

*this represents classes such as Family Living, but could also be Homeroom, or a Career Education class.

Time and Space

In order to increase its usefulness, the Native American Career Education program has been designed to fit into Junior High School schedules and plants with a minimum of disturbance. Considerable variations, particularly in time spent, are possible.

Timing

Basic time estimates for the units are given in the chart on page 61 The shortest units should take about two weeks, while the longer units may take six weeks to complete. However, the time spent by any given class may differ widely from these estimates, depending on a number of factors.

A large class, for instance, will probably take longer to finish then a small one, since the different workgroups may progress at different rates. Another factor which is likely to affect speed is the reading ability of the students, particularly in those units with long readings for which no substitute activity is available. But the greatest potential for extending the time taken to finish a unit lies in the optional additional activities and resources suggested for use with each activity. In many cases, the material in the exercises merely scratches the surface of topics which deserve a much fuller exploration. Where resources for such exploration are available, the temptation to use them is almost irresistable, and the creative teacher will find him or herself coming up with a multitude of additional ways to extend and enrich the material included in the units.

There are also some ways in which the time spent on a unit can be decreased. Many of the readings in some of the review exercises can be assigned as homework, for instance. In addition, there may be times when the class has already covered much of the relevant background information, and such information as included in the unit can be skipped or used for review.

FIGURE 10

ESTIMATED TIME ALLOWANCES FOR UNITS

Unit Title	Time Span
Cooperation	3 - 4 weeks
Part of the Whole World	4 - 6 weeks
From Idea to Product	3 - 4 weeks
The Community	3 - 5 weeks
The Community in Transition	3 - 6 weeks
Living with the Land	3 - 6 weeks
Putting Your Money to Work	3 - 5 weeks
Working for the People	3 - 6 weeks
Planning	2 - 3 weeks
Putting It All Together	3 - 5 weeks
Getting Ready for Jobs	2 - 4 weeks
The Career Fair	2 - 3 weeks

Space

The only special physical requirement imposed by the program is the need for worktables seating 3 - 6 students each, or at the very least, desks which can be moved into clusters. Physical proximity is essential if workgroups are to engage in joint activities.

A number of activities in various units call for the preparation of displays or require places to show students' work. A Career Education bulletin board, on which articles and other relevant material of general interest can be posted by teacher and students, is also a useful addition. If the classroom has no built-in bulletin board, display space can be created by covering an extra blackboard or unused wallspace with construction paper or cardboard.

Where feasible, a shelf, cabinet top, or other space should also be set aside to house a career education "library" or resource collection to which students will have free access.

Personnel

The Teacher's Guides to the individual units are intended to provide the teacher with all essential information for presenting each unit. They're, however, a great many other sources of useful material which the teacher is encouraged to consult. Some of these are listed in the Bibliography to this guide, while others are in the bibliographies at the end of each unit.

It is recommended that all teachers of students involved in this program become familiar with the program by reading this Curriculum Guide and/or reviewing the individual units, even if they are not teaching any of the units themselves. This will enable them to refer to concepts the students have encountered in the Native American Career Education units in explaining material they present, and also to point out information encountered in their classes which may be relevant to what students are learning in the program. As we have already indicated, references to the world of work and the ways in which skills learned in school can be applied

there are of proven usefulness in helping students see the importance of what they are learning.

Where several teachers are teaching different units to the same group of students, they may find it useful to adopt an interdisiplinary approach and organize themselves as a teaching team. One teacher handling all of the units may also want to call in teachers from other disciplines to provide extra information and insights at certain points.

The modern American tendency to divide everything into small segments for analysis is reflected in the divided disciplines of the secondary school system. However, the traditional Indian view of the world as a whole with many interrelated parts is probably closer to the way things work in real life. It certainly is likely to be closer to the way Indian students see the world, and therefore the potential of the program to serve as an organizing framework within which to fit specific knowledge should be exploited wherever possible.

An outline for a teacher orientation workshop is presented at the end of this book.

Finding and Using Resources

The Resources section at the end of the units, and the Additional Activities sections in the Teacher's Suggestions for each Activity, include titles and descriptions of various resources which can be used to enrich the units. These include audio-visual materials, books and pamphlets, and human resources. It is possible that many of these materials will not be available in a given school, however the lists can still be used as examples of the kinds of materials that would be appropriate for use with a unit.

Individual schools, school districts, and State Departments of Education all have resource collections which can be drawn on. The A-V center and library of one's own school should be consulted first, of course, since those materials will be easiest to obtain. Other teachers in your school might also be called on, as described in the previous section.

In addition to these sources, many colleges and universities have media collections and will rent out films, etc. There are also a number of commercial rental sources for films and other media.

Other media, especially films and tapes, should be used wherever possible and appropriate, as they provide a welcome variation from reading, writing, and talking.

IV. THE PROGRAM AND THE COMMUNITY

In their study of Indian education, McKinley, Bayne, and Nimnicht conclude:

> If a community is to control its own destiny, it must have control over the education of its children. Indeed, it can be argued that the only solution to the educational problems of the American Indian is for education to be placed back within the culture and community in which the children are raised. Indian children will not become less prepared for life in the larger American society by attending Indian schools--Indian parents are too strongly concerned with the economic and social welfare of their children (if not with their normal education) to allow that to happen.*

It is not the purpose of this Guide to explore the means by which Indian control of Indian schools is to be achieved, but is it our feeling that such community involvement is necessary and desirable, and that any steps which will move school and community closer together should be taken.

Further, it should be pointed out that community involvement, highly important where the rest of the curriculum is concerned, is vital to Career Education. Career Education in general, and this program in particular, are based on the concept of the community--its interactions, its needs. In order for the material in the units to have real meaning for students, it must be related to the life of the community from which the students come.

Linking the program with the community requires the completion of two main tasks--one is to tailor the units to fit the setting and cultural background of the students, and the other is to find ways of involving community people in the program, and the program in the life of the community.

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*McKinley, Bayne, Nimnicht, op. cit., p. 22.

Adapting the Program to the Community

City and County

The city mouse and his country cousin in the old fable each had trouble understanding the familiarities and fears of the other. To some extent, this is true of students from different areas. Therefore, in presenting the units, the teacher must be aware of the differences between communities or institutions described in the exercises and those with which the students are familiar, and be prepared to add illustrations, qualify and explain, or substitute more relevant material.

An urban area will be rich in examples of almost any job, kind of business, public agency, etc., that might be referred to in a unit. The problem is that an urban community may be so vast and confusing that it is impossible to identify its parts. To urban Indian students, "the community" will most likely be the local Indian community, which meets its needs by interacting with the larger non-Indian population.

On the other hand, very rural areas may be supplied with many things by distant sources which are invisible as well as somewhat incomprehensible. Here, the teacher will have to cite what local examples exist, and use maps, pictures, etc., to fill in the rest. References to the very long-distant trading of such items as obsidian, shells, and turquoise in ancient times may also help to get across certain ideas.

Single and Multi-tribal Populations

The illustrations and examples from contemporary and historical Indian life are drawn from many tribes for two reasons. The first is of course that the program is intended to be useful for many different tribes, and so cannot be aimed at any one of them. The second is that the inclusion of material on other tribes may serve to build students' pride in Indians as a group (since most of the derogatory references they may have encountered in other sources refer to Indians as a group).

However, the teacher whose students are all from one tribe has the

opportunity to increase the relevance of the material by adding similar examples from the local culture and community wherever appropriate. If the tribe itself does not have a collection of cultural materials which the teacher can consult, the best source of information on the traditional culture would probably be the anthropology department of any nearby state or local college or university. State Historical Societies may also have material which can be used. Where possible, however, one source should be checked against others for accuracy and bias.

If students come from two or more tribes, as is the case in most urban settings, the teacher's best option is to emphasize the inter-tribal aspect of the material in the units. Students, while still identifying as members of their own tribes, will also be more aware of themselves as Indians in a society of non-Indians. The teacher should try to gather material on all the tribal groups represented in the class, using the sources mentioned above, plus libraries of local Indian centers, if any. There are many places in the units where reports from students on their own tribes would be appropriate, and these should be encouraged. However, material on some tribes will be hard to find, and the teacher should take care to avoid letting students from these tribes get the feeling that their tribes are inferior because they have not been studied. Any school with a significant number of Indian students ought to have a collection of materials on Indians for both teachers and students in its library. If it does not, teachers should work with school librarians to create such a collection.

A variation of this situation occurs when there are some non-Indian students in the class. This can cause problems if the parents of these children dominate the school board, and in any case such parents will probably be concerned about the value to their children of a program intended for Indians. There are a number of points which can be made in answer to questions on this matter.

For instance, the teacher can point out that since there are very few places in which an Indian community is self-sufficient, study of the local community will inevitably produce information about both Indian and non-Indian activities. The material on the wider economic system is also equally valid for both groups. Given the preponderance of European material

in the curriculum, one Indian program can hardly do more than begin to balance it.

In presenting the units of this program to such a mixed class, the teacher can simply consider the non-Indians as a separate tribe, and use examples and illustrations from life in the countries from which the non-Indians' ancestors came for comparison with Indian examples. This makes the units multi-cultural as well as multi-tribal, and provides considerable enrichment in the process.

Using Community Resources

Getting Parents into the Program

Learning about careers and the environment in which they exist can be a vital link between the information and skills gained in school and real life. However, if an impenetrable wall appears the minute a student leaves the school grounds, effectively separating the world of the school from the rest of the student's life, much of the value of the program may be lost.

A report to the California Indian Education Association states:

> One of the major problems in Indian education is the destruction of family ties as the children through the educational system move away from the parents. As the grandparents and parents are invaluable for the continuance of tribal heritage, so should the children serve similar roles in transmitting the ways of the changing modern world of their families. Inclusion of families in the educational process can only help rather than hinder Indian adjustment to a level satisfactory to him in present society.*

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*California Indian Education Association, Report on the Fifth Annual State Conference and American Indian Education Workshops (San Diego, California, 1973).

This mutual educational process can be of immense value, but it may be difficult to achieve. The following comment indicates something of the nature of the problem:

> At each of the sites we visited, only limited interaction took place beterrn the Indian parents and the teachers... Few parents have ever visited the school and none of the teachers has ever been in an Indian home. Several of the teachers...complained that they were never invited into Indian homes and that, during their rare home visits, they were met in the front yard. When asked about the complaint, some of the parents said that this was true in a great many cases and primarily because the Indians were ashamed of their homes. Also, the Indian parents did not want to provide any material for teacher gossip.*

In many communities, a tradition of distrust and misunderstanding may exist which will take more than the efforts of one well-meaning teacher to eradicate. Parent participation may be impossible to achieve in the first year of the program, or even the second or third. However, the effort to communicate the goals and needs of the program, and to involve parents in implementing it, must be made again and again.

In addition to instructional and evaluation materials, the Native American Career Education program includes a Community Guide to the program in brochure form. This can be used as it stands, or it can be adapted. We recommend that it be sent to the parents of all students involved in the program or taking units, distributed at tribal government, Health, or Urban Community centers, or placed anywhere that parents might be able to find it. Looking at the Community Guide will at least give parents and other community members an understanding of what the program is about.

A sample of the Community Guide suitable for reproduction is included in this Guide on page

Students should also be encouraged to take home reports, drawings, etc. that they have produced, and if the class is working on a unit that involves creating any kind of display, parents should be invited to come to the school to see it. When students prepare the Career Fair, Career Day, or any other public career information exchange, parents should be urged to attend.

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*McKinley, Bayne, Nimnicht, op. cit., p. 20.

Sincere repeated efforts will hopefully create a climate in which parents will be willing to share their knowledge of old and new ways with their children and other students in the class, talk about their jobs, and generally participate in the program.

Getting Business, Industry and Community Services into the Program

The local business community is your best source of information and examples for enriching units and making their content more relevant. Teachers in the program should begin immediately to build a pool of community people who will be willing to work with the program, speak to classes, arrange field trips, etc. The school and district administrations should be kept informed of efforts and progress in this direction, as they may be able to help with suggestions and contacts.

Other sources to draw on include the local Chamber of Commerce, Kiwanis, Lions Clubs, and other serivce organizations, City Hall, trade union headquarters, churches, and if necessary, the phone book. These organizations are all interested in good public relations, and if approached politely and given information, such as the Community Guide, about the program, they will probably be willing to help.

Once contacts have been made, a record should be kept of names, addresses, what people are willing to do, etc. In this way, a resource pool can be established which can be used and re-used as the program continues. The three pages which follow contain guidelines for using resource speakers and planning field trips. The guidelines are from the Apache-Navajo Counties Career Education Resource Speaker and Field Trip Directory and Guide.*

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*Apache-Navajo Counties Career Education Resource Speaker and Field Trip Directory and Guide, St. Johns, Arizona 85936: Apache Navajo Career Education Resource Center, 1975.

GUIDE FOR UTILIZING RESOURCE SPEAKERS

1. The use of community resources should be accomplished in a professional manner. Some suggested procedures are as follows:

   A. Community resources may be used when they will supplement the Educational program and will have potential benefit for an individual. The privilege of using community resources and referred persons should not be abused.

   B. Acknowledgement should be made of contributions and service given by community resource people.

2. The students should be actively involved in making arrangements for speakers; their introduction, and the follow-up communication.

   Students should contact the speaker to:

   A. Request that the speaker wear the clothing of his profession and bring the tools of his trade to class.

   B. Provide the speaker with information concerning the type of students and the program.

   C. Provide the speaker with a guide for the presentation.

   D. Obtain background information about the speaker in order to present this in introducing him.

   1. Students do research and discuss job before speaker visitation.

   2. Students should introduce the speaker.

   3. Students should have a follow-up discussion of the speech.

   4. Students should send thank you letter to speaker and put a copy on the bulletin board.

OUTLINE TO AID VISITING RESOURCE PERSONNEL

The following outline should be given to a guest speaker before he speaks to your class. An otherwise dull guest speaker can at least deliver useful information if he has an outline. This same format is also useful as a guide to students to what questions to ask on a field trip.

I. Name of Occupation

II. Job Description
- A. General nature of work
- B. Specific duties

III. Requirements for entry into this occupation
- A. Personal abilities or aptitudes needed
  - 1. Mental
  - 2. Performance
  - 3. Creative talents
  - 4. Personality traits
- B. Physical Requirements
- C. Educational Requirements
  - 1. College and specific education required
  - 2. Cost in time and money
  - 3. High School subjects necessary or desirable
  - 4. Vocational training or apprenticeship
- D. Special licenses or examinations needed
- E. Other qualifications

IV. Working conditions
- A. Usual hours or work
- B. Physical surroundings
- C. Seasonal work
- D. Amount of physical activity
- E. Variety of activities
- F. Type of clothing required or worn

V. Income
- A. Range of earnings
- B. Rewards other than monetary
- C. Special benefits
- D. Vacation? How long? With pay?

VI. Employment Opportunities
- A. Chances for employment

VII. Occupational Goal
- A. Does the job satisfy your basic emotional needs?
  - 1. What are the social contacts
  - 2. Home stability
  - 3. Opportunity for travel

FIELD TRIPS

1. Criteria for planning career field trips.

   a. Should involve awareness, orientation or exploration of specifically identified cluster occupations.
   b. Provide an opportunity for individual interaction with employees, etc.
   c. Be student-oriented and student involved with students making arrangements.

2. To assist the learning process, the following criteria should be considered.

   A. Teacher-Student Pre-Planning

      1. Identify field trip
      2. Choose student committee to make contacts and plan field trip.
      3. Identify objectives for the field trip.
      4. Discuss objectives and the following:
         a. What is to be learned?
         b. What is the responsibility for each student and teacher?
         c. What is the expected behavior of students?
      5. Pre-test.
      6. Invite speaker to discuss field trips.
      7. Decide who will be responsible for the following:
         a. Documenting the field trip:
            1. Picture taking
            2. Tape recordings of interviews or comments.
            3. Note taking during the field trip.
            4. Writing an article for newspaper (school or local).
            5. Bulletin board display.
         b. Plans for sharing experiences after the field trip.
         c. Thank-you letter to appropriate persons after field trip.

   B. Field trip experience:

      Have students observe the occupational activities of various kinds of work and interact with the workers during the field trip to meet the stated objectives.

   C. Follow-up and evaluation:

      1. Invite speaker from agency, business, etc., to answer questions.
      2. Class discussion of:
         a. What was observed and learned regarding the various kinds of work, job selection and preparation.
         b. Relating concepts of aptitudes, job satisfiers, character traits, etc., of jobs viewed.
      3. Post-test.

VII. THE PROGRAM AS A MODEL

The stated purpose of the project which developed this program was "...to design, develop, and test training materials and an implementation model for vocational educators to facilitate career preparation for Native American Youth.* As such, it cannot and should not be considered a perfected creation, but rather a basis or platform from which schools and communities can launch a program which has been adapted to fit its characteristics and needs.

Creation of such a program is bound to be a gradual process. For full effect, Native American Career Education should be not a single item used to enrich one subject matter course, or a special class given once and not tried again, but an integrated and integral part of the Junior High School curriculum. In addition, as school/community relationships strengthen, parents and community members will come to have an ever-greater influence on the form the program takes and the goals on which it focuses. This influence should be welcomed.

Even at the very beginning, no two schools will implement the program in exactly the same way. This is fine. There is no "best" way to use the materials, but only the best way for you. Further, as the program is used, it will grow and change. Materials will be collected, contacts made, resources identified, and (hopefully) new units, activities, and exercises will be developed by individual teachers which are patterned on, but not limited to, the materials that now exist.

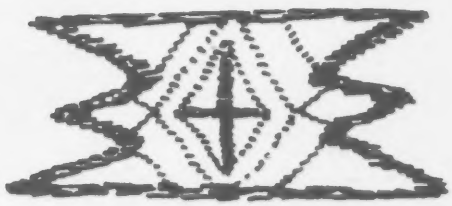
If the structure evolved for the existing units is followed, new units will have the following characteristics:

- a group of concepts or pieces of information which school and community believe students should know;
- references, examples etc. from the traditional culture of students' tribe(s) which illustrate these points;
- references or examples from contemporary life, preferably local, and preferably Indian, which illustrate them;
- a variety of activities and exercises which will give students a chance to acquire, apply, compare, relate, and test their knowledge of these points;

- activities which encourage students to work together and help each other;

- lists of audio-visual materials, speakers, places which will welcome field-trips, and other resources which are available for use with the unit.

There are a number of directions in which further development might take palce. For instance, the Orientation level of the program now includes only three units, related to three clusters and subject areas. Development of Orientation units devoted to types of careers which are already important in the community, or which are needed in the area, would be one good way of expanding the program. Units based on career clusters which relate to other subject areas in the curriculum would also be useful. Work along these lines would result in a program which reflected the characteristics and concerns of the community in which the students live.



VIII. BASIC RESOURCES

The following materials are recommended as sources of general and specific information related to the program. For materials related to specific units, see the bibliographies and resource lists at the end of the Teacher's Guides for those units.

Background Reading

American Indian Historical Society, Textbooks and the American Indian. San Francisco: The Indian Historial Press, 1970.

Brown, Dee, Bury My Heart at Wounded Knee. New York: Holt Rinehart Winston, 1971.

Deloria, Vine, Jr., Custer Died for Your Sins. New York: Macmillan Company, 1969.

Deloria, Vine, Jr., We Talk, You Listen. New York: Macmillan Company, 1970.

Fuchs, Estelle, and Robert J. Havighurst, To Live on This Earth: American Indian Education. New York: Doubleday & Company, 1972.

Hoyt, Kenneth B., Nancy M. Pinson, Derryl Laramore, and Garth L. Mangum, Career Education--What It Is and How to Do It. Salt Lake City, Utah: Olympus Publishing Co., 1972.

Josephy, Alvin, The Indian Heritage of America. New York: Alfred A. Knopf, 1968.

La Farge, Oliver, The American Indian. Racine, Wisconsin: Western Publishing Company, 1960.

McKinley, Francis, Stephen Bayne, Glen Nimnicht, Who Should Control Indian Education? 1970. Available from National Indian Training and Research Center, Suite 107, 2121 South Mill Avenue, Tempe, Arizona 85281 ($1.00).

U.S. Senate Special Subcommittee on Indian Education. Indian Education: A National Tragedy--A National Challenge. Washington: U.S. Government Printing Office, 1969.

Vogel, Vergil J., This Country Was Ours. New York: Harper and Row, 1972.

Bibliographies and Information Sources

Akwesasne Notes
Mohawk Nation
via Rooseveltown
New York 13683

American Indians, an Annotated Bibliography of Selected Library Resources
Minnesota Department of Education, 1970
444 Centennial Building
St. Paul, Minnesota 55101

ANCER (Apache-Navajo Co. Career Education Media Center) Catalogs
P.O. Box 749
St. John's, Arizona 85936

An Annotated Bibliography of Young People's Books on American Indians
Robert Robert, Language Arts Branch
Division of Educational Planning and Development
Bureau of Indian Affairs
P.O. Box 1788
Albuquerque, New Mexico 87103

An Annotated Bibliography of Young People's Fiction on American Indians
Bureau of Indian Affairs
P.O. Box 1788
Albuquerque, New Mexico 87103

Books About the American Indians
The Indian Historian
1451 Masonic Avenue
San Francisco, California 94117

Books About Indians and Reference Materials
Idaho State Department of Education, 1968
Indian Education,
Boise, Idaho

The Education of American Indians, A Survey of the Literature
Superintendent of Documents
U.S. Government Printing Office
Washington, DC 20402

Indian Bibliography
Bureau of Indian Affairs
Division of Instructional Services
Brigham City, Utah

Indian Literature for Junior and Senior High Schools
by June M. Buck of the Oregon College of Education
Arizona Department of Education
Division of Indian Education
Terrance F. Leonard, Director
1535 West Jefferson Street
Phoenix, Arizona 85007

Indians of the United States (a series of 14 booklets about Indians of different states, 15¢ each)
Superintendent of Documents
U.S. Government Printing Office
Washington, DC 20402

I.S.N.A.M. (Information System for Native American Media)
National Indian Education Assoication
3036 University Avenue, S.E.
Minneapolis, Minnesota 55414

Native American Materials
Center for In-Service Education
P.O. Box 754
Loveland, Colorado 80537

A Preliminary Bibliography of Selected Children's Books About the American Indian
Association of Indian Affairs, Inc., 1969
432 Park Avenue S.
New York, New York 10016

Resource and Materials List
American Indian Council of Santa Clara Valley, Inc.
4897 Bass Court
San Jose, California 95130

A Sampler Bibliography
Ruth Blank, Librarian
San Jose Indian Center
90 South Second Street
San Jose, California 95113

Textbooks and the American Indian
The Indian Historian Press, Inc.
1451 Masonic Avenue
San Francisco, California 94117 ($4.25)

Occupational Outlook Handbook (new edition each year)
U. S. Department of Labor
Superintendent of Documents
U. S. Government Printing Office
Washington, D. C. 20402 ($6.85)

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VIII. NATIVE AMERICAN CAREER EDUCATION PROGRAM - TEACHER ORIENTATION WORKSHOP OUTLINE

In order to implement any program in an educational setting, it is necessary to provide some kind of orientation for the teachers who will be involved, since their informed and enthusiastic participation is essential for program success. The following outline suggests goals, content, and structure for such an orientation. It is meant to indicate the lines which such an orientation might follow, and can be adapted as needed.

I. Goals

- Familiarize participants with goals, content, and themes of Native American Career Education;
- Familiarize participants with methods of presenting units and identifying ways of dealing with local cultural, school, community, resources and requirements;
- Help participants develop a program implementation plan for use in their own settings;
- Help participants develop a feeling of confidence in dealing with the program.

II. The Orientation Leader

Orientation should be conducted by someone who has had experience with the program already. This could be a teacher or program coordinator in a school which is already using the NACE materials, or a member of the project staff. A list of such people is available from Far West Laboratory. Once one school in a system is involved, it can serve as a source of orientation for others. If no one with experience with their program is available, someone with experience in implementing programs in schools serving Indians who can become thoroughly familiar with the NACE materials should be able to serve.

III. Facilities and Resources

Time: 3 - 3 hour sessions (1 day with evening, 1 ½ day, 3 evenings, etc)

Place: meeting room large enough for number of participants

Equipment:
- coffee and other amenities
- sample set of instructional units
- copy of curriculum guide for each participant
- transparencies of selected figues in Curriculum Guide if desired, and projector to show them
- paper and pencils for Session III

IV. Structure

A. Session I

Goal: Familiarize participants with goals, content, and themes of program

1. Native American Career Education Goals:

Using pp. 1-14 of the Curriculum Guide (CG) as a basis, make the following points:

a. Career Education is not Vocational Education. Its purpose is not to prepare students for specific jobs, but to give them a background which will enable them to understand the personal and societal implications of different careers. A career is of life-time importance, therefore a career education program should provide an understanding of the world within which careers exist, familiarity with existing careers; and planning and decision-making skills, i.e., career awareness, orientation, and exploration.

b. Career Education is especially important for Indian youth. Career opportunities for Indians have been limited in the past. However economic development is a pre-requisite for self-determination on either a personal or tribal level. Indians are beginning to realize they must assess their own needs and choose careers rather than having them chosen for them. This is true for both reservation and urban Indians. To do this, they must have a positive self-image. They must believe in the validity of their own culture, and in the possibility of functioning successfully in the dominant society without losing their own cultural identity. (Read the lines by David Martin Nez which appear at the beginning of each unit.)

c. The goals of the program are, therefore, to provide:

1) knowledge of careers, the socio-economic system, and native-American culture;

2) skills in working with others, planning, decision-making, and finding information;

3) attitudes which are positive with regard to the student's self-image as a person and an Indian, and positive feelings about his or her ability to deal with life.

2. Native American Career Education Content

Basing your remarks on pp. 17-37 in the Curriculum Guide, make the following points.

a. The program includes 12 instructional units distributed among the three content areas: career awareness, career orientation, and career exploration. (Have participants read pp. 18-24 which describe the units, if they have not done so before.)

b. These units can be used in a number of ways, including presentation as a separate program, fusion with subject classes, and distribution among grades. In general the awareness units should be used in 7th grade, orientation in the 8th, and exploration in the 9th. (See Fig. 2, p. 15, and Fig. 3 on p. 16.) Difficulty level of units can also be increased for use in high school through use of optional activities.

c. Units are linked by certain unifying concepts

1) Cultural Relevance means use of Indian role-models and examples, relation of content to traditional cultural elements;

2) Traditional and Technological Societies--no value judgment is offered on which is superior, recognition that they can be contemporary, exploration of what traditional and technological ways of dealing with problems are;

3) Basic Needs--(see Figure 4, p.30) are a useful focus for information about careers, society, etc. transcultural;

4) Community--is defined as those who help each other to meet their basic needs. This is especially important in the city, where the "Indian Community" is a source of identity;

5) Career Clusters--U. S. Department of Labor, etc., divide all jobs into 15 cluster areas which can be related to the basic needs;

6) Cooperation and Management means working with others and managing personal, financial, and natural resources, both are necessary;

7) Multi-Cultural Approach--positive characteristics of different tribes, races, or ethnic groups present are stressed. Teacher and students mutually explore own heritages and advantages of diversity.

The units can be linked by concept as well as by level or content. See Fig. 6 on p. 34 . Make transparencies of figures from Curriculum Guide which you wish to use as illustrations. Allow participant time to ask questions and refer to Guide as needed for answers. Give participants actual units to look at before next session.

B. Session Two

Goal: Familiarize participants with methods of presenting units, and identify ways of dealing with local cultural, school, community, resources, and requirements

1. Teaching Methods

Pass out units, and leaf through one, pointing out various aspects of the format--the different sections, how to identify masters for student materials, the resource section, etc. (pp. 35-37).

a. Workgroups--students formed into groups of 3-6 to work together on unit activities. Teacher can function as coordinator/advisor rather than lecturer. Students encouraged to help each other.

b. Review and Feedback--exercises followed by review questions to reinforce learning. Sample answers available which can be given students to self-correct.

c. Mediation--students vary in reading, writing, and speaking/listening skills. Alternative ways of presenting information are offered, difficulty level can be increased or decreased. Art or crafts projects may work well in some groups.

d. Simulations and Games--good way of varying presentation, making material vivid, but simulations hard for some students to get into, can be adapted to be more familiar, discussed instead of played, etc.

Also recommend reading of material on characteristics of Indian students as learners, CG pp. 41-45.

2. Identifying Resources

It is important to use resources to vary mediation, make material more realistic, involve community in program, etc.

a. School--check A-V catalogue, talk to other teachers, find out what superintendents' office, State Department of Education, Universities, etc., can offer.

b. Indian Community--use the community brochure (on pp. 95-98) to inform parents, etc. about program. Contact Parent Advisory Committee, Indian center, tribal government, etc. for information, speakers, etc. on local culture, needs, etc.

c. Business Community--use community brochure to inform. Business people can provide speakers, field trip sites, interviews. PR and information, printed or film often available free from large companies upon request.

Advice on how to contact and make use of these people on CG pp. 73-78.

3. Implementation Alternatives (CG pp. 59-69)

NACE materials can be used in a variety of ways.

a. Fusing--used as part of regular curriculum by including in appropriate subject classes. Units can be used in single time blocks, spread throughout a semester to support other class content, or single activities, or exercises can be used where needed.

b. Elective Course--a career education course in which units are used in sequence. Materials can also form basis for a special class for potential drop-outs.

c. Indian Club--materials can form basis for Indian culture club activities.

d. Part of larger Career Education program--NACE materials can be used as a framework within which other career education materials available can be placed. Program provides conceptual focus to which other materials can be related.

4. Summary - Adapting the program to the environment

a. Content can be adapted by using local resources to replace examples and illustrations.

b. Mediation can be changed by substituting one form of presentation for another, using A-V materials instead of radings if available, etc.

c. Activities can be shortened or lengthened, order changed, etc.

d. Classroom Organization can be adapted to needs of students and teacher--ratio of workgroup to whole class or individual activity, etc.

Allow time for participants to ask questions-answers from Curriculum Guide and from your own experience. Discuss with groups where they might find examples of the various resources mentioned. Take specific activities or exercises in Units and suggest how they might be adapted: to a different tribe, to a different geographical environment, for a class of non-readers, for an advanced class, for use in different subject classes, etc.

C. Session III

Goal: •Help participants develop a program implementation plan for use in their own settings;

•Help participants develop a feeling of confidence in their ability to deal with the program.

1. The Questionnaire

Hand out copies of the questionnaire on the following pages and ask all participants to fill it out. Stress that this is not a test, it is rather a device for helping them to organize what they have learned about the NACE program and identify areas where they need more information. Give them about a half hour to answer the questions.

Alternatively, you may wish to simply read the questions to the group and discuss the answers--this procedure would be most appropriate if participants are all from the same school.

After the questionnaires have been handed in, call a break, and while it is going on, review the questionnaires and note any blanks, any places where participants thought they would have problems, etc.

2. Discussion

If group is larger than three or four, sub-divide by subject taught, school (if more than one is represented), or type of setting. Hand back questionnaires, and ask groups to compare answers. Let them see if they can suggest answers to each other's questions, or solutions to tbeir problems.

After they have had a half hour or so to talk, bring the group together again and call for conclusions. Offer your own comments and suggestions on any remaining problems.

3. Implementation Plan

When the discussion has concluded, ask each participant to briefly describe how he or she could or will implement the NACE program in his or her class, school, or other setting (whichever applies). The plan should cover the approach that will be used to integrating the program into the school curriculum, what changes or adaptations will have to be made, and what resources can be drawn upon.

NATIVE AMERICAN CAREER EDUCATION PROGRAM - ORIENTATION QUESTIONNAIRE

Name of Participant _____

School _____ Position _____
(or organization)

Answer the questions below as well as you can at this time. If necessary, speculate or guess! This is not a test.

1. Will you be teaching_____ or helping plan or coordinate use_____ of the Native American Career Education materials?

2. What do you think your students need most?_____

_____

3. What do you think would be the best way to get the NACE materials used at your school?

___use in subject classes

___make an elective course

___use in other special class (what?)

___use as framework for larger career education program

___other (what?)

4. What changes should be made in the program to fit into your setting?

_____

_____

5. What learning problems do your students have?_____

_____

6. What are your students best at?_____

_____

7. Which of these kinds of activities would probably work with your students?

____reading	____making things	____films or slides
____writing	____games	____speakers
____listening	____simulations	
____talking	____trips	

8. Do you think the level of the exercises in the units should be changed to suit your students? _____ If so, how?_____.

9. What tribe(s) are your students from?_____

10. Do you have a good source of materials on your students' tribal history and culture? _____ On Indian culture in general? _____

11. Is there a Parent Advisory Committee, Tribal Education Office, or other Indian community group concerned with education in your area?

(name?) _____

12. Does your setting have (or have access to) other career education materials? _____ (where?) _____

13. Is there any contact between your organization and business in the area? _____ If so, describe _____

_____

14. What problems would you, personally, find in implementing the Native American Career Education program?

_____

_____

_____

15. What advantages (if any) do you think would come from using this program with your students?

_____

_____

_____

THE COMMUNITY GUIDE

On the next four pages are masters for a booklet about the Native American Career Education program. This booklet can be distributed to parents of prospective participants in the program so that they will understand what the program is about, can express their feelings about which units should be used, and will learn how they can become involved. It can also be given to business people or other members of the community you are going to ask to speak to Career Education classes, host field trips, etc.

Masters should be printed back to back, with "pages" 1 & 8 backed by 2 & 7, and "pages" 6 & 3 backed by 4 & 5. Once printed, the two pages should be folded together and stapled in the middle.

Note that there is a space at the bottom of "page 1," the cover. This has been left for you to insert the name, address, and telephone number of the school or center where the program is being given.

WHERE DID THE PROGRAM COME FROM?

Many people have worked together to produce this program. Under a grant from the Office of Education, a mixed Indian and non-Indian professional staff at the Far West Laboratory for Educational Research and Development wrote the units.

When they were done, the units were reviewed by the project's Indian Education Advisory Committee and other experts in Indian education, and tried out at schools with Indian students in California, Arizona, Nevada, and South Dakota. The program has now been revised, and can be used wherever it is needed.

FAR WEST LABORATORY
FOR EDUCATIONAL RESEARCH AND DEVELOPMENT
1855 FOLSOM STREET • SAN FRANCISCO, CALIFORNIA 94103

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The Native American Career Education Program

SOME QUESTIONS AND ANSWERS....

WHAT IS NATIVE AMERICAN CAREER EDUCATION?

Once, all education was career education-- kids grew up watching their parents at work. They wanted to learn because they knew they could use what they were taught.

Today it can be hard for students to see why they should study. But they may end up with jobs they don't like or no jobs at all, because they don't know what careers exist or how to get ready for them.

A new program, designed especially for Indian students, is now available. It is called Native American Career Education. Its purpose is to start Indian kids learning what they'll need to know to get the jobs they want and need.

If you want to know more about this program, read the rest of this booklet, or contact:

1

WHAT USE IS CAREER EDUCATION TO INDIANS?

The unemployment rate for Indians is higher than for any other group, and average family income is lower. Meanwhile, on some reservations jobs are given to non-Indians because no tribal members have the training to do them. Tribes have resources they could use to start businesses if they knew how, and there are jobs in the city that Indians could fill.

Job training for High School students and adults is already available, but younger students need to be prepared to take advantage of it.

Career education programs have been set up for all kinds of kids-- rich and poor, white and black, city and country. It is time it was made available to Indians, too.

HOW CAN PARENTS AND COMMUNITY PEOPLE GET INVOLVED?

Students live in two worlds-- the world of home and the world of school. The closer these two can get together, the easier it will be for kids to learn. This is especially important when the subject is career education.

Indian parents and all community members are encouraged to participate in the Native American Career Education program. In fact, the program's success may depend on how willing they are to provide information about the community, about local career resources, and about future needs. They may do this by advising career education teachers. They may come into the classroom, or they may bring students into the community to see what the world of work is really like.

This program offers a unique opportunity for adults to participate in the education of their community's youth. They are encouraged to contact the address on the cover to learn how they can become involved.

Thank you.

WHAT DO STUDENTS IN THE PROGRAM DO?

Native American Career Education units help make the regular school program better in two ways:

1. they help students see how the things they learn in school are used in real life, so they understand why they need to learn them, and
2. in doing the exercises in the units, they end up practicing the skills they have learned in other classes, like reading, writing, math, or crafts.

Student activities include reading and answering questions, educational games and research exercises. Students may also see educational films, listen to speakers, make things, work with other students to plan projects, and sometimes go on field trips.

The teacher's guide has suggestions on how to fit the materials to the needs of the students and use the resources of the community to make them more meaningful.

WHAT'S IN THE PROGRAM?

The Native American Career Education program consists of twelve units. They fall into three groups: Awareness, Orientation, and Exploration.

Awareness units help students learn about why jobs exist, how different jobs fit together, and how they help the community. Each Orientation unit gives information about a different group of related jobs. Exploration units help students develop the skills to find out about jobs on their own.

Since these units were written especially for Indian students, many Indian examples and illustrations are used. These examples show people from many tribes, living on reservations or in the city. The good things about traditional Indian culture are described.

Students are given information about both traditional and urban ways of life so that they will not be forced to choose one or the other. Whichever they prefer, they are encouraged to keep their own Indian culture.

THE NATIVE AMERICAN CAREER EDUCATION UNITS

Awareness Units:

Cooperation prepares students for the rest of the units by using games and readings to show how groups of people can work together in school or on the job. The example is an urban Indian Health Center.

In *Part of the Whole World,* students put together a display which shows how different kinds of people all have to meet the same basic needs, and how all, especially Indians, have contributed to the world.

From Idea to Product teaches students how to figure out all the steps in making something, and how different steps in making one thing can become separate jobs. Students see the steps in making furniture, from tree to store.

In *The Community,* students find out how needs are met in their own community. They learn how businesses are started, and consider pros and cons of letting a new industry locate in an imaginary Indian community.

The Community in Transition follow the development of an imaginary Indian tribe from wandering hunters to people deciding how to develop their own reservation to show how and why jobs and tools may change as time goes on, and how people can change many of their ways and still keep their basic culture.

Orientation Units:

Putting Your Money to Work gives students exercises in managing money to meet family or small business needs, and tells about some careers that deal with money.

Living with the Land teaches students about how people use air, water, and the land itself to meet their needs, and about some careers of people that take care of these natural resources.

Working for the People tells about different kinds of government or organizations that do the same things for people, from the federal government to Indian tribes and urban centers, and the jobs of some of the people who work there.

Exploration Units:

Planning teaches students to plan for themselves, and to work with a group planning a project.

In *Putting it all Together,* each student learns how to find out about him or herself-- what he or she is like, and is good at-- and how to match personal characteristics with jobs from the 15 career clusters.

Getting Ready for Jobs talks about different kinds of jobs within a career area, and how the student can find out what training is needed for each one.

In *The Career Fair,* students use everything they have learned to find out about the jobs that interest them and present this information to others.